

WORLD ORDER

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Bahá'u'lláh's Tribute to the Báb

THOUGH young and tender of age, and though the Cause He revealed was contrary to the desire of all the peoples of the earth, both high and low, rich and poor, exalted and abased, king and subject, yet He arose and steadfastly proclaimed it. All have known and heard this. He feared no one; He was reckless of consequences. Could such a thing be made manifest except through the power of a Divine Revelation, and the potency of God's invincible Will? By the righteousness of God! Were anyone to entertain so great a Revelation in his heart, the thought of such a declaration would alone confound him! Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise. He could achieve it only by the permission of God, only if the channel of his heart were to be linked with the Source of Divine grace, and his soul be assured of the unfailing sustenance of the Almighty. To what, We wonder, do they ascribe so great a daring? Do they accuse Him of madness as they accused the Prophets of old? Or do they maintain that His motive was none other than leadership and the acquisition of earthly riches?

Gracious God! In His Book, which He hath entitled "Qayyúmu'l-Asmá'" —the first, the greatest, and might-

iest of all books—He prophesised His own martyrdom. In it is this passage: "O Thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake; and have yearned for naught but martyrdom in the path of Thy love. Sufficient Witness unto me is God, the Exalted, the Protector, the Ancient of Days!" . . .

Could the Revealer of such utterance be regarded as walking in any other way than the way of God, and as having yearned for aught else except His good pleasure? In this very verse there lieth concealed a breath of detachment for which, if it were breathed upon the world, all beings would renounce their life, and sacrifice their soul. . . .

And now consider how this Sadrih of the Ridván of God hath, in the prime of youth, risen to proclaim the Cause of God. Behold, what steadfastness He, the Beauty of God, hath revealed! The whole world rose to hinder Him, yet it utterly failed! The more severe the persecution they inflicted on that Sadrih of Blessedness, the more His fervor increased, and the brighter burned the flame of His love. All this is evident, and none disputeth its truth. Finally, He surrendered His soul, and winged His flight unto the realms above.

The Báb's Farewell Address to the Letters of the Living

“O MY beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. For verily I say, this is the Day spoken of by God in His Book: ‘On that day will We set a seal upon their mouths; yet shall their hands speak unto Us, and their feet shall bear witness to that which they shall have done.’ Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God. In words such as these, He bade them arise and fulfil their mission: ‘Ye are even as the fire which in the darkness of the night has been kindled upon the mountain-top. Let your light shine before the eyes of men. Such must be the purity of your character and the degree of your

renunciation, that the people of the earth may through you recognize and be drawn closer to the heavenly Father who is the Source of purity and grace. For none has seen the Father who is in heaven. You who are His spiritual children must by your deeds exemplify His virtues, and witness to His glory. You are the salt of the earth, but if the salt have lost its savor, where-with shall it be salted? Such must be the degree of your detachment, that whatever city you enter to proclaim and teach the Cause of God, you should in no wise expect either meat or reward from its people. Nay, when you depart out of that city, you should shake the dust from off your feet. As you have entered it pure and undefiled, so must you depart from that city. For verily I say, the heavenly Father is ever with you and keeps watch over you. If you be faithful to Him, He will assuredly deliver into your hands all the treasures of the earth, and will exalt you above all the rulers and kings of the world.” O My Letters! Verily I say, immensely exalted is this Day above the days of the Apostles of old. Nay, immeasur-

able is the difference! You are the witnesses of the Dawn of the promised Day of God. You are the partakers of the mystic chalice of His Revelation. Gird up the loins of endeavor, and be mindful of the words of God as revealed in His Book: 'Lo, the Lord thy God is come, and with Him is the company of His angels arrayed before Him!' Purge your hearts of worldly desires, and let angelic virtues be your adorning. Strive that by your deeds you may bear witness to the truth of these words of God, and beware lest, by 'turning back', He may 'change you for another people', who 'shall not be your like', and who shall take from you the Kingdom of God. The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity, can ascend to the throne of the Most High and be acceptable unto Him. 'The good word riseth up unto Him, and the righteous deed will cause it to be exalted before Him.' You are the lowly, of whom God has thus spoken in His Book: 'And We desire to show favor to those who were brought low in the land, and to make them spiritual leaders among men, and to make them Our heirs.' You have been

called to this station; you will attain to it only if you arise to trample beneath your feet every earthly desire, and endeavor to become those 'honored servants of His who speak not till He hath spoken, and who do His bidding.' You are the first Letters that have been generated from the Primal Point, the first Springs that have welled out from the Source of this Revelation. Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity, or embitter the sweetness, of that grace which flows through you. I am preparing you for the advent of a mighty Day. Exert your utmost endeavor that, in the world to come, I, who am now instructing you, may, before the mercy-seat of God, rejoice in your deeds and glory in your achievements. The secret of the Day that is to come is now concealed. It can neither be divulged nor estimated. The newly born babe of that Day excels the wisest and most venerable men of this time, and the lowliest and most unlearned of that period shall surpass in understanding the most erudite and accomplished divines of this age. Scatter throughout the length and breadth of this land, and, with steadfast feet and sanctified hearts, prepare the way for

His coming. Heed not your weaknesses and frailty; fix your gaze upon the invincible power of the Lord, your God, the Almighty. Has He not, in past days, caused Abraham, in spite of His seeming helplessness, to triumph over the forces of Nimrod? Has He not enabled Moses, whose staff was His only companion, to vanquish Pharaoh and his hosts? Has He not estab-

lished the ascendancy of Jesus, poor and lowly as He was in the eyes of men, over the combined forces of the Jewish people? Has He not subjected the barbarous and militant tribes of Arabia to the holy and transforming discipline of Muḥammad, His Prophet? Arise in His name, put your trust wholly in Him, and be assured of ultimate victory.”

With such words the Báb quickened the faith of His disciples and launched them upon their mission. To each He assigned his own native province as the field of his labors. He directed them each and all to refrain from specific references to His own name and person. He instructed them to raise the call that the Gate to the Promised One has been opened, that His proof is irrefutable, and that His testimony is complete. He bade them declare that whoever believes in Him has believed in all the prophets of God, and that whoever denies Him has denied all His saints and His chosen ones. With these instructions He dismissed them from His presence and committed them to the care of God. Of these Letters of the Living, whom He thus addressed, there remained with Him in Shíráz Mullá Husayn, the first of these Letters, and Quddús, the last. The rest, fourteen in number, set out, at the hour of dawn, from Shíráz, each resolved to carry out, in its entirety, the task with which he had been entrusted. (From *The Dawn-Breakers*)

Utterances of the Báb

HIS CLAIM

I AM the Mystic Fane which the Hand of Omnipotence hath reared. I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendor. I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush.

I am the Primal Point from which have been generated all created things. I am the Countenance of God Whose Splendor can never be obscured, the Light of God Whose radiance can never fade. . . . All the keys of heaven God hath chosen to place on my right hand, and all the keys of Hell on my left. . . . I am one of the sustaining pillars of the Primal Word of God. Whosoever hath recognized Me, hath known all that is right and true, and hath attained all that is good and seemly.

TRIBUTE TO BAHÁ'U'LÁH

Of all the tributes I have paid to Him Who is to come after Me the greatest is this, My written confession that no words of Mine can adequately describe Him, nor can any references to

Him in My Book, the Bayán, do justice to His Cause.

Out of utter nothingness, O great and omnipotent Master, Thou hast, through the celestial potency of Thy might, brought Me forth and raised Me up to proclaim this Revelation. I have made none other but Thee My trust; I have clung to no will but Thy will. . . . O Thou Remnant of God! I have sacrificed Myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient witness unto Me is God the Exalted, the Protector, the Ancient of Days.

HIS SUFFERINGS

How veiled are ye, O My creatures, (He, speaking with the voice of God, has revealed in the Bayán) . . . who, without any right, have consigned Him unto a mountain (Mákú), not one of whose inhabitants is worthy of mention. . . . With Him, which is with Me, there is no one except him who is one of the Letters of the Living of My Book. In His presence, which is My presence, there is not at night even a lighted lamp! And yet, in places (of worship) which in varying

degrees reach out unto Him, unnumbered lamps are shining! All that is on earth hath been created for Him, and all partake with delight of His benefits, and yet they are so veiled from Him as to refuse Him even a lamp!

I swear by the truth of God! Were he who hath been willing to treat Me in such a manner to know Who it is Whom he hath so treated, he, verily, would never in his life be happy. Nay—I verily acquaint thee with the truth of the matter—it is as if he had imprisoned all the Prophets, and all the men of truth and all the chosen ones.

EXHORTATIONS

Fear ye God, O concourse of kings, lest ye remain far from Him Who is His Remembrance (the Báb), after the truth hath come unto you with a Book and signs from God, as spoken through the wondrous tongue of Him Who is His Remembrance. Seek ye grace from God, for God hath ordained for you, after ye

have believed in Him, a Garden, the vastness of which is as the vastness of the whole of Paradise.

O concourse of kings and sons of kings! Lay aside, one and all, your dominion which belongeth unto God. . . . Vain indeed is your dominion, for God hath set aside earthly possessions for such as have denied Him. . . . O concourse of kings! Deliver with truth and in all haste the verses sent down by us to the peoples of Turkey and of India, and beyond them, with power and with truth to lands in both the East and the West. . . . By God! If ye do well, to your own behoof will ye do well; and if ye deny God and His signs, We, in very truth, having God, can well dispense with all creatures and all earthly dominion.

Well is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán.

Pray to be forgiven, O people, for having failed in your duty towards God, and for having trespassed against His Cause, and be not of the foolish. He it is who hath created you; He it is who hath nourished your souls through His Cause, and enabled you to recognize Him who is the Almighty.—BAHÁ'U'LLÁH.

The Second Coming of Christ

‘ABDU’L-BAHÁ

IT IS said in the Holy Books that Christ will come again, and that His coming depends upon the fulfilment of certain signs: when He comes it will be with these signs. For example, “The sun will be darkened, and the moon shall not give her light, and the stars shall fall from heaven. . . . And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Bahá’u’lláh has explained these verses in the Kitáb-i-Íqán: there is no need of repetition; refer to it and you will understand these sayings.

But I have something further to say upon this subject. At His first coming also, Christ came from heaven, as it is explicitly stated in the Gospel. Christ Himself says: “And no man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven.”

It is clear to all that Christ came from heaven, although apparently He came from the

womb of Mary. At the first coming He came from heaven, though apparently from the womb; in the same way also, at His second coming, He will come from heaven, though apparently from the womb. The conditions that are indicated in the Gospel for the second coming of Christ are the same as those that were mentioned for the first coming, as we before said.

The Book of Isaiah announces that the Messiah will conquer the East and the West, and all nations will come under His shadow, that His Kingdom will be established, that He will come from an unknown place, that the sinners will be judged, and that justice will prevail to such an extent that the wolf and the lamb, the leopard and the kid, the sucking child and the asp, shall all gather at one spring, and in one meadow, and one dwelling. The first coming was also under these conditions, though outwardly none of them came to pass. Therefore the Jews rejected Christ, and, God forbid! called the Messiah *masíkh* (i. e., monster), considered Him to be the destroyer of the edifice of

God, regarded Him as the breaker of the Sabbath and the Law, and sentenced Him to death. Nevertheless each one of these conditions had a significance that the Jews did not understand: therefore they were debarred from perceiving the truth of Christ.

The second coming of Christ will also be in like manner: the signs and conditions which have been spoken of all have meanings, and are not to be taken literally. Among other things it is said that the stars will fall upon the earth. The stars are endless and innumerable, and modern mathematicians have established and proved scientifically that the globe of the sun is estimated to be about one million and a half times greater than the earth, and each of the

fixed stars to be a thousand times larger than the sun. If these stars were to fall upon the surface of the earth, how could they find place there? It would be as though a thousand million of Himalaya mountains were to fall upon a grain of mustard seed. According to reason and science this thing is quite impossible. What is even more strange is that Christ said: "Perhaps I shall come when you are yet asleep, for the coming of the Son of man is like the coming of a thief." Perhaps the thief will be in the house and the owner will not know it.

It is clear and evident that these signs have symbolic significance, and that they are not literal. They are fully explained in the *Kitáb-i-Íqán*: refer to it.

In the spiritual world, the divine bestowals are infinite, for in that realm there is neither separation nor disintegration which characterize the world of material existence. Spiritual existence is absolute immortality, completeness and unchangeable being. Therefore we must thank God that He has created for us both material blessings and spiritual bestowals. He has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God. . . . We must strive with energies of heart, soul and mind to develop and manifest the perfections and virtues latent within the realities of the phenomenal world, for the human reality may be compared to a seed.

—'ABDU'L-BAHÁ

The Báb's Captivity in Ádhírbáyján

SHOGHI EFFENDI

THE period of the Báb's banishment to the mountains of Ádhírbáyján, and lasting no less than three years, constitutes the saddest, the most dramatic, and in a sense the most pregnant phase of his six-year ministry. It comprises His nine months' unbroken confinement in the fortress of Máh-Kú, and His subsequent incarceration in the fortress of Chihríq, which was interrupted only by a brief yet memorable visit to Tabríz. It was over-shadowed throughout by the implacable and mounting hostility of the two most powerful adversaries of the Faith, the Grand Vizir of Muhammad Sháh, Hají Mírzá Áqásí, and the Amír-Nízám, the Grand Vizir of Naṣirid'd-Dín Sháh. It corresponds to the most critical stage of the mission of Bahá'u'lláh, during His exile to Adrianople, when confronted with the despotic Sultán 'Abdu'l-'Azíz and his ministers, 'Alí Páshá and Fu'ád Páshá, and is paralleled by the darkest days of 'Abdu'l-Bahá's ministry in the Holy Land, under the oppressive rule of the tyrannical 'Abdu'l-Hamíd and the equally tyrannical Jamál Páshá.

Shíráz had been the memorable scene of the Báb's historic Declaration; Isfáhán had provided Him, however briefly, with a haven of relative peace and security; whilst Ádhírbáyján was destined to become the theatre of His agony and martyrdom. These concluding years of His earthly life will go down in history as the time when the new Dispensation attained its full stature, when the claim of its Founder was fully and publicly asserted, when its laws were formulated, when the Covenant of its Author was firmly established, when its independence was proclaimed, and when the heroism of its champions blazed forth in immortal glory. For it was during these intensely dramatic, fate-laden years that the full implications of the station of the Báb were disclosed to His disciples, and formally announced by Him in the capital of Ádhírbáyján, in the presence of the Heir to the Throne; that the Persian Bayán, the repository of the laws ordained by the Báb was revealed; that the time and character of the Dispensation of "the One Whom God will make mani-

fest" were unmistakably determined; that the Conference of Badašt proclaimed the annulment of the old order; and that the great conflagrations of Mázdarán, of Nayriz and of Zanján were kindled.

And yet, the foolish and short-sighted Hájí Mírzá Áqásí fondly imagined that by confounding the plan of the Báb to meet the Sháh face to face in the capital, and by relegating Him to the farthest corner of the realm, he had stifled the Movement at its birth, and would soon conclusively triumph over its Founder. Little did he imagine that the very isolation he was forcing upon his Prisoner would enable Him to evolve the System designed to incarnate the soul of His Faith, and would afford Him the opportunity of safeguarding it from disintegration and schism, and of proclaiming formally and unreservedly His mission. Little did he imagine that this very confinement would induce that Prisoner's exasperated disciples and companions to cast off the shackles of an antiquated theology, and precipitate happenings that would call forth from them a prowess, a courage, a self-renunciation unexampled in their country's history. Little did he imagine that by this very act he would be instrumental in ful-

filling the authentic tradition ascribed to the Prophet of Islám regarding the inevitability of that which should come to pass in Ádhirbáyján. Untaught by the example of the governor of Shíráz, who, with fear and trembling, had, at the first taste of God's avenging wrath, fled ignominiously and relaxed his hold on his Captive, the Grand Vizir of Muhammad Sháh was, in his turn, through the orders he had issued, storing up for himself severe and evitable disappointment, and paving the way for his own ultimate downfall.

His orders to Álí Khán, the warden of the fortress of Mák-Kú, were stringent and explicit. On His way to that fortress the Báb passed a number of days in Tabríz, days that were marked by such an intense excitement on the part of the populace that, except for a few persons, neither the public nor His followers were allowed to meet Him. As He was escorted through the streets of the city the shout of "Alláh-u-Akbar" resounded on every side. So great, indeed, became the clamor that the town crier was ordered to warn the inhabitants that any one who ventured to seek the Báb's presence would forfeit all his possessions and be imprisoned. Upon His arrival in

Máh-Kú, surnamed by Him Jabál-i-Basíṭ (the Open Mountain) no one was allowed to see Him for the first two weeks except His amanuensis, Siyyid Husayn, and his brother. So grievous was His plight while in that fortress that, in the Persian Bayán, He Himself has stated that at night-time He did not even have a lighted lamp, and that His solitary chamber, constructed of sun-baked bricks, lacked even a door, while, in His Tablet to Muḥammad Sháh, He has complained that the inmates of the fortress were confined to two guards and four dogs.

Secluded on the heights of a remote and dangerously situated mountain, on the frontiers of the Ottoman and Russian empires; imprisoned within the solid walls of a four-towered fortress; cut off from His family, His kindred and His disciples; living in the vicinity of a bigoted and turbulent community who, by race, tradition, language and creed, differed from the vast majority of the inhabitants of Persia; guarded by the people of a district which, as the birthplace of the Grand Vizir, had been made the recipient of the special favors of his administration, the Prisoner of Máh-Kú seemed in the eyes of His adversary to be doomed to languish away the

flower of His youth, and witness, at no distant date, the complete annihilation of His hopes. That adversary was soon to realize, however, how gravely he had misjudged both his Prisoner and those on whom he had lavished his favors. An unruly, a proud and unreasoning people were gradually subdued by the gentleness of the Báb, were chastened by His modesty, were edified by His counsels, and instructed by His wisdom. They were so carried away by their love for Him that their first act every morning, notwithstanding the remonstrations of the domineering ‘Alí Khán, and the repeated threats of disciplinary measures received from Tíhrán, was to seek a place where they could catch a glimpse of His face, and beseech from afar His benediction upon their daily work. In cases of dispute it was their wont to hasten to the foot of the fortress, and, with their eyes fixed upon His abode, invoke His name, and adjure one another to speak the truth. ‘Alí Khán himself, under the influence of a strange vision, felt such mortification that he was impelled to relax the severity of his discipline, as an atonement for his past behavior. Such became his leniency that an increasing stream of eager and devout pilgrims began to be ad-

mitted at the gates of the fortress. Among them was the dauntless and indefatigable Mullá Husayn, who had walked on foot the entire way from Mashad in the east of Persia to Mák-Kú, the westernmost outpost of the realm, and was able, after so arduous a journey, to celebrate the festival of Naw-Rúz (1848) in the company of his Beloved.

Secret agents, however, charged to watch 'Alí Khán, informed Hájí Mírzá Áqásí of the turn events were taking, whereupon he immediately decided to transfer the Báb to the fortress of Chihríq (about April 10, 1848), surnamed by Him the Jabal-i-Shadíd (the Grievous Mountain). There He was consigned to the keeping of Yahya Khán, a brother-in-law of Muhammád Sháh. Though at the outset he acted with the utmost severity, he was eventually compelled to yield to the fascination of his Prisoner. Nor were the Kurds, who lived in the village of Chihríq, and whose hatred of the Shí'is exceeded even that of the inhabitants of Mák-Kú, able to resist the pervasive power of the Prisoner's influence. They too were to be seen every morning, ere they started for their daily work, to approach the fortress and prostrate themselves in adoration before its holy Inmate.

"So great was the confluence of the people," is the testimony of a European eye-witness, writing in his memoirs of the Báb, "that the courtyard, not being large enough to contain His hearers, the majority remained in the street and listened with wrapt attention to the verses of the new Qur'án."

Indeed the turmoil raised in Chihríq eclipsed the scenes which Mák-Kú had witnessed. Siyyids of distinguished merit, eminent 'ulamás, and even government officials were boldly and rapidly espousing the Cause of the Prisoner. The conversion of the zealous, the famous Mírzá Asadu'lláh, surnamed Dayyan, a prominent official of high literary repute, who was endowed by the Báb with the "hidden and preserved knowledge", and extolled as the "repository of the trust of the one true God", and the arrival of a dervish, a former navváb, from India, whom the Báb in a vision had bidden renounce wealth and position, and hasten on foot to meet Him in Ádhirbáyján, brought the situation to a head. Accounts of these startling events reached Tabríz, were thence communicated to Tíhrán, and forced Hájí Mírzá Áqásí again to intervene. Dayyán's father, an intimate friend of that minister, had already

expressed to him his grave apprehension at the manner in which the able Functionaries of the state were being won over to the new Faith. To allay the rising excitement the Báb was summoned to Tabríz. Fearful of the enthusiasm of the people of Ádhirbáyján, those into whose custody He had been delivered decided to deflect their route, and avoid the town of Khuy, passing instead through Urúmíyyih. On His arrival in that town Prince Malik Qásim Mírzá ceremoniously received Him, and was even seen, on a certain Friday, when his Guest was riding on His way to the public bath, to accompany Him on foot, while the Prince's footmen endeavored to restrain the people who, in their overflowing enthusiasm, were pressing to catch a glimpse of so marvelous a Prisoner. Tabríz, in its turn in the throes of wild excitement, joyously hailed His arrival. Such was the fervor of popular feeling that the Báb was assigned a place outside the gates of the city. This, however, failed to allay the prevailing emotion. Precautions, warnings and restrictions served only to aggravate a situation that had already become critical. It was at this juncture that the Grand Vizir issued his historic order for the immediate convocation of the

ecclesiastical dignitaries of Tabríz to consider the most effectual measures which would, once and for all, extinguish the flames of so devouring a conflagration.

The circumstances attending the examination of the Báb, as a result of so precipitate an act, may well rank as one of the chief landmarks of His dramatic career. The avowed purpose of that convocation was to arraign the Prisoner, and deliberate on the steps to be taken for the extirpation of His so-called heresy. It instead afforded Him the supreme opportunity of His mission to assert in public, formally and without any reservation, the claims inherent in His Revelation. In the official residence, and in the presence, of the governor of Ádhirbáyján, Násiri'd-Dín Mírzá, the heir to the throne; under the presidency of Hájí Mullá Mahmud, the Nizámu'l-'Ulamá, the Prince's tutor; before the assembled ecclesiastical dignitaries of Tabríz, the leaders of the Sháykhul-Islám, and the Imám-Jum'ih, the Báb, having seated Himself in the chief place which had been reserved for the Valí-'Ahd (the heir to the throne), gave, in ringing tones, His celebrated answer to the question put to Him by the President of that assembly. "I am",

He exclaimed, "I am, I am the Promised One! I am the One Whose name you have for a thousand years invoked, at Whose mention you have risen, Whose advent you have longed to witness, and the hour of Whose Revelation you have prayed God to hasten. Verily, I say, it is incumbent upon the peoples of both the East and the West to obey My word, and to pledge allegiance to My person."

Awe-struck, those present momentarily dropped their heads in silent confusion. Then Mullá Muḥammad-i-Mamáqání, that one-eyed white-bearded renegade, summoning sufficient courage, with characteristic insolence, reprimanded Him as a perverse and contemptible followerer of Satan; to which the undaunted Youth retorted that He maintained what He had already asserted. To the query subsequently addressed to Him by the Niżámu'l-'Ulamá the Báb affirmed that His words constituted the most incontrovertible evidence of His mission, adduced verses from the Qur'án to establish the truth of His assertion, and claimed to be able to reveal, within the space of two days and two nights verses equal to the whole of that Book. In answer to a criticism calling His attention to an infraction by Him

of the rules of grammar, He cited certain passages from the Qur'án as corroborative evidence, and, turning aside, with firmness and dignity, a frivolous and irrelevant remark thrown at Him by one of those who were present, summarily disbanded that gathering by Himself rising and quitting the room. The convocation thereupon dispersed, its members confused, divided among themselves, bitterly resentful and humiliated through their failure to achieve their purpose. Far from daunting the spirit of their Captive, far from inducing Him to recant or abandon His mission, that gathering was productive of no other result than the decision, arrived at after considerable argument and discussion, to inflict the bastinado on Him, at the hands, and in the prayer-house of the heartless and avaricious Mírzá 'Alí-Asghar, the Sháykhú'l-Islám of that city. Confounded in his schemes Hájí Mírzá Áqásí was forced to order the Báb to be taken back to Chihríq.

This dramatic, this unqualified and formal declaration of the Báb's prophetic mission was not the sole consequence of the foolish act which condemned the Author of so weighty a Revelation to a three years' confinement in the mountains of Ádhirbáján.

This period of captivity, in a remote corner of the realm, far removed from the storm centers of Shíráz, Isfáhán, and Tíhrán, afforded Him the necessary leisure to launch upon His most monumental work, as well as to engage on other subsidiary compositions designed to unfold the whole range, and impart the full force of His short-lived yet momentous Dispensation. Alike in the magnitude of the writings emanating from His pen, and in the diversity of the subjects treated in those writings, His Revelation stands wholly unparalleled in the annals of any previous religion. He Himself affirms, while confined in Máká, that up to that time His writings, embracing highly diversified subjects, had amounted to more than five hundred thousand verses. "The verses which have rained from this Cloud of Divine mercy", is Bahá'u'lláh's testimony in the Kitáb-i-Íqán, "have been so abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach! How many have been plundered and have fallen into the hands of the enemy, the fate of which none knoweth!" No less arresting is the variety of themes presented by these voluminous writ-

ings, such as prayers, homilies, orations, Tablets of visitation, scientific treatises, doctrinal dissertations, exhortations, commentaries on the Qur'án and on various traditions, epistles to the highest religious and ecclesiastical dignitaries of the realm, and laws and ordinances for the consolidation of His Faith and the direction of its activities.

Already in Shíráz, at the earliest stage of His ministry, He had revealed what Bahá'u'lláh has characterized as "the first, the greatest, and mightiest of all books" in the Bábí Dispensation, the celebrated commentary on the surih of Joseph, entitled the Qayyúmu'l-Asmá, whose fundamental purpose was to forecast what the true Joseph (Bahá'u'lláh) would, in a succeeding Dispensation, endure at the hands of one who was at once His arch-enemy and blood brother. This work, comprising above nine thousand three hundred verses, and divided into one hundred and eleven chapters, each chapter a commentary on one verse of the above-mentioned surih, opens with the Báb's clarion-call and dire warnings addressed to the "concourse of kings and of the sons of kings"; forecasts the mands his Grand Vizir, Hájí doom of Muhammád Sháh; com-Mírzá Áqásí, to abdicate his

authority; admonishes the entire Muslim ecclesiastical order; cautions more specifically the members of the Shí'ih community; extols the virtues, and anticipates the coming, of Bahá'u'lláh, the "Remnant of God", the "Most Great Master"; and proclaims, in unequivocal language, the independence and universality of the Bábí Revelation, unveils its import, and affirms the inevitable triumph of its Author. It, moreover, directs the "people of the West" to "issue forth from your cities and aid the Cause of God"; warns the peoples of the earth of the "terrible, the most grievous vengeance of God"; threatens the whole Islamic world with "the Most Great Fire" were they to turn aside from the newly-revealed Law; foreshadows the Author's martyrdom; eulogizes the high station ordained for the people of Bahá, the "Companions of the crimson-colored ruby Ark"; prophesies the fading out and utter obliteration of some of the greatest luminaries in the firmament of the Bábí Dispensation; and even predicts "afflictive torment", in both the "Day of Our Return" and in "the world which is to come", for the usurpers of the Imamate, who "waged war against Husayn (Imám Husayn) in the Land of the Euphrates".

It was this Book which the Bábís universally regarded, during almost the entire ministry of the Báb, as the Qur'án of the people of the Bayán; whose first and most challenging chapter was revealed in the presence of Mullá Husayn, on the night of its Author's Declaration; some of whose pages were borne, by that same disciple, to Bahá'u'lláh, as the first fruits of a Revelation which instantly won His enthusiastic allegiance; whose entire text was translated into Persian by the brilliant and gifted Táhirih; whose passages inflamed the hostility of Husayn Khán and precipitated the initial outbreak of persecution in Shíráz; a single page of which had captured the imagination and entranced the soul of Hujjat; and whose contents had set afire the intrepid defenders of the Fort of Sháykh Tabarsí and the heroes of Nayríz and Zanján.

This work, of such exalted merit, of such far-reaching influence, was followed by the revelation of the Báb's first Tablet to Muammad Sháh; of His Tablets to Sultán 'Abdu'l-Majíd and to Najíb Páshá, the Válí of Baghdád; of the Sahifiy-i-baynu'l-Haramayn, revealed between Mecca and Medina, in answer to questions posed by Mírzá Muhít-i-Kimmání; of the

Epistle to the Sherif of Mecca; of the Kitábu'r-Ruh, comprising seven hundred súrihs; of the Khasá'il-i-Sa'ih, which enjoined the alteration of the formula of the adhan; of the Risaliyy-i-Furu'-i-'Adliyyih, rendered into Persian by Mullá Muhammad-Taqíy-Harátí; of the commentary on the súrih of Kawthar, which effected such a transformation in the soul of Vahíd; of the commentary on the súrih of Va'l-'Asr, in the house of the Imám-Jum'ih of Isfáhán; of the dissertation on the Specific Mission of Muhammad, written at the request of Manúchihr Khán; of the second Tablet to Muhammad Sháh, craving an audience in which to set forth the truths of the new Revelation, and dissipate his doubts; and of the Tablets sent from the village of Síyah-Dihán to the 'ulamás of Qasvín and to Hájí Mirzá Áqásí, inquiring from him as to the cause of the sudden change in his decision.

The great bulk of the writings emanating from the Báb's prolific mind was, however, reserved for the period of His confinement in Mák-Kú and Chihríq. To this period must probably belong the unnumbered Epistles which, as attested by no less an authority than Bahá'u'lláh, the Báb specifically addressed to the divines of every city in Persia,

as well as to those residing in Najaf and Karbilá, wherein He set forth in detail the errors committed by each one of them. It was during His incarceration in the fortress of Mák-Kú that He, according to the testimony of Shaykh Hasan-i-Zunúzí, who transcribed during those nine months the verses dictated by the Báb to His amanuensis, revealed no less than nine commentaries on the whole of the Qur'án—commentaries whose fate, alas, is unknown, and one of which, at least the Author Himself affirmed, surpassed in some respects a book as deservedly famous as the Qayyúmu'l-Asmá.

Within the walls of that same fortress the Bayán (Exposition)—that monumental repository of the laws and precepts of the new Dispensation and the treasury enshrining most of the Báb's references and tributes to, as well as His warning regarding, "Him Whom God will make manifest"—was revealed. Peerless among the doctrinal works of the Founder of the Bábí Dispensation; consisting of nine Váhid (Unities) of nineteen chapters each, except the last Váhid, comprising only ten chapters; not to be confounded with the smaller and less weighty Arabic Bayán, revealed during the same period; fulfilling the Muhammadan

prophecy that “a Youth from Bani-Háshim . . . will reveal a new Book and promulgate a new Law”; wholly safeguarded from the interpolation and corruption which has been the fate of so many of the Báb’s lesser works, this Book, of about eight thousand verses, occupying a pivotal position in Bábí literature, should be regarded primarily as a eulogy of the Promised One rather than a code of laws and ordinances designed to be a permanent guide to future generations. This Book at once abrogated the laws and ceremonials enjoined by the Qur’án regarding prayer, fasting, marriage, divorce and inheritance, and upheld, in its integrity, the belief in the prophetic mission of Muhammad, even as the Prophet of Islám before Him had annulled the ordinances of the Gospel and yet recognized the Divine origin of the Faith of Jesus Christ. It moreover interpreted in a masterly fashion the meaning of certain terms frequently occurring in the sacred Books of previous Dispensations such as Paradise, Hell, Death, Resurrection, the Return, the Balance, the Hour, the Last Judgment, and the like. Designedly severe in the rules and regulations it imposed, revolutionizing in the principles it in-

stilled, calculated to awaken from their age-long torpor the clergy and the people, and to administer a sudden and fatal blow to obsolete and corrupt institutions, it proclaimed, through its drastic provisions, the advent of the anticipated Day, the Day when “the Summoner shall summon to a stern business” when He will “demolish whatever hath been before Him, even as the Apostle of God demolished the ways of those that preceded Him.”

It should be noted, in this connection, that in the third Váhid of this Book there occurs a passage which, alike in its explicit reference to the name of the Promised One, and in its anticipation of the Order which, in a later age, was to be identified with His Revelation, deserves to rank as one of the most significant statements recorded in any of the Báb’s writings. “Well is it with him”, is His prophetic announcement, “who fixeth his gaze upon the Order of Bahá’u’lláh, and rendereth thanks unto his Lord. For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán.” It is with that self-same Order that the Founder of the promised Revelation, twenty years later — incorporating that same term in His Kitáb-i-Aqdas —identified the System envisaged

in that Book, affirming that “this most great Order” had deranged the world’s equilibrium, and revolutionized mankind’s ordered life. It is the features of that self-same Order which, at a later stage in the evolution of the Faith, the Center of Bahá’u’lláh’s Covenant and the appointed Interpreter of His teachings, delineated through the provisions of His Will and Testament. It is the structural basis of that self-same Order which, in the Formative Age of that same Faith, the stewards of that same Covenant, the elected representatives of the world-wide Bahá’í community, are now laboriously and unitedly establishing. It is the superstructure of that self-same Order, attaining its full stature through the emergence of the Bahá’í World Commonwealth — the Kingdom of God on earth— which the Golden Age of that same Dispensation must, in the fulness of time, ultimately witness.

The Báb was still in Mák-Kú when He wrote the most detailed and illuminating of His Tablets to Muḥammad Sháh. Prefaced by a laudatory reference to the unity of God, to His Apostles and to the twelve Imáms; unequivocal in its assertion of the divinity of its Author and of the supernatural powers with which His

Revelation had been invested; precise in the verses and traditions it cites in confirmation of so audacious a claim; severe in its condemnation of some of the officials and representatives of the Sháh’s administration, particularly of the “wicked and accursed” Husayn Khán; moving in its description of the humiliation and hardships to which its writer had been subjected, this historic document resembles, in many of its features, the Lawḥ-i-Sultán, the Tablet addressed, under similar circumstances, from the prison-fortress of ‘Akká by Bahá’u’lláh to Násiri’d-Dín Sháh, and constituting His lengthiest epistle to any single sovereign.

The Dalá'il-i-Sab'ih (Seven Proofs), the most important of the polemical works of the Báb, was revealed during that same period. Remarkably lucid, admirable in its precision, original in conception, unanswerable in its argument, this work, apart from the many and divers proofs of His mission which it adduces, is noteworthy for the blame it assigns to the “seven powerful sovereigns ruling the world” in His day, as well as for the manner in which it stresses the responsibilities, and censures the conduct, of the Christian divines of a former age who, had they recognized the truth of Muham-

mad's mission, He contends, would have been followed by the mass of their co-religionists.

During the Báb's confinement in the fortress of Chibríq, where He spent almost the whole of the two remaining years of His life, the Lawh-i-Hurúfát (Tablet of the Letters) was revealed, in honor of Dayyán—a Tablet which, however misconstrued at first as an exposition of the science of divination, was later recognized to have unravelled, on the one hand, the mystery of the Mustagháth, and to have abstrusely alluded, on the other, to the nineteen years which must needs elapse between the Declaration of the Báb and that of Bahá'u'lláh. It was during these years—years darkened throughout by the rigors of the Báb's captivity, by the severe indignities inflicted upon Him, and by the news of the disasters that overtook the heroes of Mázindarán and Nayríz—that He revealed, soon after His return from Tabríz, His denunciatory Tablet to Hájí Mírzá Áqásí. Couched in bold and moving language, unsparing in its condemnation, this epistle was forwarded to the intrepid Hujjat who, as corroborated by Bahá'u'lláh, delivered it to that wicked minister.

To this period of incarceration

in the fortresses of Mák-Kú and Chihríq — a period of unsurpassed fecundity, yet bitter in its humiliations and ever-deepening sorrows—belong almost all the written references, whether in the form of warnings, appeals or exhortations, which the Báb, in anticipation of the approaching hour of His supreme affliction, felt it necessary to make to the Author of a Revelation that was soon to supersede His own. Conscious from the very beginning of His twofold mission, as the Bearer of a wholly independent Revelation and the Herald of One still greater than His own, He could not content Himself with the vast number of commentaries, of prayers, of laws and ordinances, of dissertations and epistles, of homilies and orations that had incessantly streamed from His pen. The Greater Covenant into which, as affirmed in His writings, God had, from time immemorial, entered, through the Prophets of all ages, with the whole of mankind, regarding the new-born Revelation, had already been fulfilled. It had now to be supplemented by a Lesser Covenant which He felt bound to make with the entire body of His followers concerning the One Whose advent He characterized as the fruit and ultimate purpose of His Dispensa-

tion. Such a Covenant had invariably been the feature of every previous religion. It had existed, under various forms, with varying degrees of emphasis, had always been couched in veiled language, and had been alluded to in cryptic prophecies, in abstruse allegories, in unauthenticated traditions, and in the fragmentary and obscure passages of the sacred Scripture. In the Bábí Dispensation, however, it was destined to be established in clear and unequivocal language, though not embodied in a separate document. Unlike the Prophets gone before Him, Whose Covenants were shrouded in mystery, unlike Bahá'u'lláh, Whose clearly defined Covenant was incorporated in a specially written Testament, and designated by Him as "the Book of My Covenant", the Báb chose to intersperse His Book of Laws, the Persian Bayán, with unnumbered passages, some designedly obscure, mostly indubitably clear and conclusive, in which He fixes the date of the promised Revelation, extols its virtues, asserts its pre-eminent character, assigns to it unlimited powers and prerogatives, and tears down every barrier that might be an obstacle to its recognition. "He, verily," Bahá'u'lláh, referring to the Báb in His *Kitáb-i-Badí'*, has

stated, "hath not fallen short of His duty to exhort the people of the Bayán and to deliver unto them His Message. In no age or dispensation hath any Manifestation made mention, in such detail and in such explicit language, of the Manifestation destined to succeed Him."

Some of His disciples the Báb assiduously prepared to expect the imminent Revelation. Others He orally assured would live to see its day. To Mullá Báqir, one of the Letters of the Living, He actually prophesied, in a Tablet addressed to him, that he would meet the Promised One face to face. To Sayyáh, another disciple, He gave verbally a similar assurance. Mullá Husayn He directed to Tíhrán, assuring him that in that city was enshrined a Mystery Whose light neither *Hijáz* nor *Shíráz* could rival. Quddús, on the eve of his final separation from Him, was promised that he would attain the presence of the One Who was the sole Object of their adoration and love. To *Sháykh* while in Mák-Kú that he would Hasan-i-Zunúzí He declared, behold in Karbilá the countenance of the promised Husayn. On Dayyán He conferred the title of "the third Letter to believe in Him Whom God shall make manifest", while to 'Azím

He divulged, in the Kitáb-i-Panj-Sha'n, the name, and announced the approaching advent, of Him Who was to consummate His own Revelation.

A successor or vicegerent the Báb never named, an interpreter of His teachings He refrained from appointing. So transparently clear were His references to the Promised One, so brief was to be the duration of His own Dispensation, that neither the one nor the other was deemed necessary. All He did was, according to the testimony of 'Abdu'l-Bahá in "A Traveller's Narrative", to nominate, on the advice of Bahá'u'lláh and of another disciple, Mírzá Yahyá, who would act solely as a figure-head pending the manifestation of the Promised One, thus enabling Bahá'u'lláh to promote, in relative security, the Cause so dear to His heart.

"The Bayán", the Báb in that Book, referring to the Promised One, affirms, "is, from beginning to end, the repository of all of His attributes, and the treasury of both His fire and His light." "If thou attainest unto His Revelation," He, in another connection declares, "and obeyest Him, thou wilt have revealed the fruit of the Bayán; if not, thou art unworthy of mention before God." "O people of the Bayán!"

He, in that same Book, thus warns the entire company of His followers, "act not as the people of the Qur'án have acted, for if ye do so, the fruits of your night will come to naught." "Suffer not the Bayán", is His emphatic injunction, "and all that hath been revealed therein to withhold you from that Essence of Being and Lord of the visible and invisible." "Beware, beware," is His significant warning addressed to Vahíd, "lest in the days of His Revelation the Vahíd of the Bayán (eighteen Letters of the Living and the Báb) shut thee out as by a veil from Him, inasmuch as this Vahíd is but a creature in His sight." And again: "O congregation of the Bayán, and all who are therein! Recognize ye the limits imposed upon you, for such a One as the Point of the Bayán Himself hath believed in Him Whom God shall make manifest before all things were created. Therein, verily, do I glory before all who are in the kingdom of heaven and earth."

"In the year nine", He, referring to the date of the advent of the promised Revelation, has explicitly written, "ye will attain unto all good." "In the year nine, ye will attain unto the presence of God." And again: "After Hín (68) a Cause shall be given

unto you which ye shall come to know." "Ere nine will have elapsed from the inception of this Cause," He more particularly has stated, "the realities of the created things will not be made manifest. All that thou hast as yet seen is but the stage from the moist germ until We clothed it with flesh. Be patient, until thou beholdest a new creation. Say: 'Blessed, therefore, be God, the most excellent of Makers!'" "Wait thou," is His statement to 'Azím, "until nine will have elapsed from the time of the Bayán. Then exclaim: 'Blessed, therefore, be God, the most excellent of Makers!'" "Be attentive," He, referring in a remarkable passage to the year nineteen, has admonished, "from the inception of the Revelation till the number of Vahíd (19)." "The Lord of the Day of Reckoning," He, even more explicitly, has stated, "will be manifested at the end of Vahíd (19) and the beginning of eighty (1280 A.H.)." "Were He to appear this very moment," He, in His eagerness to insure that the proximity of the promised Revelation should not withhold men from the Promised One, has revealed, "I would be the first to adore Him, and the first to bow down before Him."

"I have written down in My

mention of Him," He thus extols the Author of the anticipated Revelation, "these gem-like words: 'No allusion of Mine can allude unto Him, neither anything mentioned in the Bayán.' " "I, Myself, am but the first servant to believe in Him and in His signs. . . ." "The year-old germ," He significantly affirms, "that holdeth within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of the whole of the Bayán." And again: "The whole of the Bayán is only a leaf amongst the leaves of His Paradise." "Better is it for thee," He similarly asserts, "to recite but one of the verses of Him Whom God shall make manifest than to set down the whole of the Bayán, for on that Day that one verse can save thee, whereas the entire Bayán cannot save thee." "Today the Bayán is in the stage of seed; at the beginning of the manifestation of Him Whom God shall make manifest its ultimate perfection will become apparent." "The Bayán deriveth all its glory from Him Whom God shall make manifest." "All that hath been revealed in the Bayán is but a ring upon My hand, and I Myself am, verily, but a ring upon the hand of Him Whom God shall

make manifest. . . . He turneth it as He pleaseth, for whatsoever He pleaseth, and through whatsoever He pleaseth. He, verily, is the Help in Peril, the Most High.” “Certitude itself,” He, in reply to Vahíd and to one of the Letters of the Living who had inquired regarding the promised One, had declared “is ashamed to be called upon to certify His truth . . . and Testimony itself is ashamed to testify unto Him.” Addressing this same Vahíd, He moreover had stated: “Were I to be assured that in the day of His manifestation thou wilt deny Him, I would unhesitatingly disown thee . . . If, on the other hand, I be told that a Christian, who beareth no allegiance to My Faith, will believe in Him, the same will I regard as the apple of My eye.”

And finally is this, His moving invocation to God: “Bear Thou witness that, through this Book, I have covenanted with all created things concerning the mission of Him Whom Thou shalt make manifest, ere the covenant concerning My own mission had been established. Sufficient witness art Thou and they that have believed in Thy signs.” “I, verily, have not fallen short of My duty to admonish that people,” is yet another testimony from His pen, “. . . If on the day of His Revela-

tion all that are on earth bear Him allegiance, Mine inmost being will rejoice, inasmuch as all will have attained the summit of their existence. . . . If not, My soul will be saddened. I truly have nurtured all things for this purpose. How, then, can any one be veiled from Him?”

The last three and most eventful years of the Báb’s ministry had, as we have observed in the preceding pages, witnessed not only the formal and public declaration of His mission, but also an unprecedented effusion of His inspired writings, including both the revelation of the fundamental laws of His Dispensation and also the establishment of that Lesser Covenant which was to safeguard the unity of His followers and pave the way for the advent of an incomparably mightier Revelation. It was during this same period, in the early days of His incarceration in the fortress of Chihríq, that the independence of the newborn Faith was openly recognized and asserted by His disciples. The laws underlying the new Dispensation had been revealed by its Author in a prison-fortress in the mountains of Ádhirbáján, while the Dispensation itself was now to be inaugurated in a plain on the border of Mázindarán, at

a conference of His assembled followers.

Bahá'u'lláh, maintaining through continual correspondence close contact with the Báb, and Himself the directing force behind the manifold activities of His struggling fellow-disciples, unobtrusively yet effectually presided over that conference, and guided and controlled its proceedings. Quddús, regarded as the exponent of the conservative element within it, affected, in pursuance of a pre-conceived plan designed to mitigate the alarm and consternation which such a conference was sure to arouse, to oppose the seemingly extremist views advocated by the impetuous Táhirih. The primary purpose of that gathering was to implement the revelation of the Bayán by a sudden, a complete and dramatic break with the past—with its order, its ecclesiasticism, its traditions, and ceremonials. The subsidiary purpose of the conference was to consider the means of emancipating the Báb from His cruel confinement in Chihriq. The first was eminently successful; the second was destined from the outset to fail.

The scene of such a challenging and far-reaching proclamation was the hamlet of Badasht, where Bahá'u'lláh had rented,

amidst pleasant surroundings, three gardens, one of which He assigned to Quddús, another to Táhirih, whilst the third He reserved for Himself. The eighty-one disciples who had gathered from various provinces were His guests from the day of their arrival to the day they dispersed. On each of the twenty-two days of His sojourn in that hamlet He revealed a Tablet, which was chanted in the presence of the assembled believers. On every believer He conferred a new name, without, however, disclosing the identity of the one who had bestowed it. He Himself was henceforth designated by the name Bahá. Upon the Last Letter of the Living was conferred the appellation of Quddús, while Qurratú'l-'Ayn was given the title of Táhirih. By these names they were all subsequently addressed by the Báb in the Tablets He revealed for each one of them.

It was Bahá'u'lláh Who steadily, unerringly, yet unsuspectedly, steered the course of that memorable episode, and it was Bahá'u'lláh Who brought the meeting to its final and dramatic climax. One day in His presence, when illness had confined Him to bed, Táhirih, regarded as the fair and spotless emblem of chastity and the incarnation of the holy Fátimih, appeared sud-

denly, adorned yet unveiled, before the assembled companions, seated herself on the righthand of the affrighted and infuriated Quds, and, tearing through her fiery words the veils guarding the sanctity of the ordinances of Islám, sounded the clarion-call, and proclaimed the inauguration, of a new Dispensation. The effect was electric and instantaneous. She, of such stainless purity, so reverenced that even to gaze at her shadow was deemed an improper act, appeared for a moment, in the eyes of her scandalized beholders, to have defamed herself, shamed the Faith she had espoused, and sullied the immortal Countenance she symbolized. Fear, anger, bewilderment, swept their inmost souls, and stunned their faculties. 'Abdu'l-Kháliq-i-Isfáhání, aghast and deranged at such a sight, cut his throat with his own hands. Spattered with blood, and frantic with excitement, he fled away from her face. A few, abandoning their companions, renounced their Faith. Others stood mute and transfixed before her. Still others must have recalled with throbbing hearts the Islamic tradition foreshadowing the appearance of Fátimih herself unveiled while crossing the Bridge (Sirát) on the promised Day of

Judgment. Quds, mute with rage, seemed to be only waiting for the moment when he could strike her down with the sword he happened to be then holding in his hand.

Undeterred, unruffled, exultant with joy, Táhirih arose, and, without the least premeditation and in a language strikingly resembling that of the Qur'án, delivered a fervid and eloquent appeal to the remnant of the assembly, ending it with this bold assertion: "I am the Word which the Qá'im is to utter, the Word which shall put to flight the chiefs and nobles of the earth!" Thereupon, she invited them to embrace each other and celebrate so great an occasion.

On that memorable day the "Bugle" mentioned in the Qur'án was sounded, the "stunning trumpet-blast" was loudly raised, and the "Catastrophe" came to pass. The days immediately following so startling a departure from the time-honored traditions of Islám witnessed a veritable revolution in the outlook, habits, ceremonials and manner of worship of these hitherto zealous and devout upholders of the Muhammadan Law. Agitated as had been the Conference from first to last, deplorable as was the secession of the few who refused to countenance the annulment of

the fundamental statutes of the Islamic Faith, its purpose had been fully and gloriously accomplished. Only four years earlier the Author of the Bábí Revelation had declared His mission to Mullá Húsayn in the privacy of His home in Shíráz. Three years after that Declaration, within the walls of the prison-fortress of Máh-Kú, He was dictating to His amanuensis the fundamental and distinguishing precepts of His Dispensation. A year later, His followers, under the actual leadership of Bahá'u'lláh, their fellow-disciple, were themselves, in the hamlet of Badasht, abrogating the Qur'anic Law, repudiating both the divinely-ordained and man-made precepts of the Faith of Muhammad, and shaking off the shackles of its antiquated system. Almost immediately after, the Báb Himself, still a prisoner, was vindicating the acts of His disciples by asserting, formally and unreservedly, His claim to be the promised Qá'im, in the presence of the Heir to the Throne, the leading exponents of the Shaykhí community, and the most illustrious ecclesiastical dignitaries assembled in the capital of Ádhirbáyján.

A little over four years had elapsed since the birth of the Báb's Revelation when the trum-

pet-blast announcing the formal extinction of the old, and the inauguration of the new Dispensation was sounded. No pomp, no pageantry marked so great a turning point in the world's religious history. Nor was its modest setting commensurate with such a sudden, startling, complete emancipation from the dark and embattled forces of fanaticism, of priestcraft, of religious orthodoxy and superstition. The assembled host consisted of no more than a single woman and a handful of men, mostly recruited from the very ranks they were attacking, and devoid, with few exceptions, of wealth, prestige and power. The Captain of the host was Himself an absentee, a captive in the grip of His foes. The arena was a tiny hamlet in the plain of Badasht on the border of Mázindarán. The trumpeter was a lone woman, the noblest of her sex in that Dispensation, whom even some of her co-religionists pronounced a heretic. The call she sounded was the death-knell of the twelve hundred year old law of Islám.

Accelerated, twenty years later, by another trumpet-blast, announcing the formulation of the laws of yet another Dispensation, this process of disintegration, associated with the declin-

ing fortunes of a superannuated, though divinely revealed Law, gathered further momentum, precipitated, in a later age, the annulment of the Shari'ah canonical Law in Turkey, led to the virtual abandonment of that Law in Shí'ih Persia, has, more recently, been responsible for the dissociation of the System envisaged in the *Kitáb-i-Aqdas* from the Sunní ecclesiastical Law in Egypt, has paved the way for

the recognition of that System in the Holy Land itself, and is destined to culminate in the secularization of the Muslim states, and in the universal recognition of the Law of Bahá'u'lláh by all the nations, and its enthronement in the hearts of all the peoples, of the Muslim world.

Chapter two of "God Passes By", by Shoghi Effendi, a survey of the first hundred years of the Bahá'í Faith.

Praise be to Thee, O Lord My God, for the wondrous revelations of Thy inscrutable decree and the manifold woes and trials Thou hast destined for Myself. At one time Thou didst deliver Me into the hands of Nimrod; at another Thou hast allowed Pharaoh's rod to persecute Me. Thou, alone, canst estimate, through Thine all-encompassing knowledge and the operation of Thy Will, the incalculable afflictions I have suffered at their hands. Again Thou didst cast Me unto the prison-cell of the ungodly, for no reason except that I was moved to whisper into the ears of the well-favored denizens of Thy Kingdom an intimation of the vision with which Thou hadst, through Thy knowledge, inspired Me, and revealed to Me its meaning through the potency of Thy might. And again Thou didst decree that I be beheaded by the sword of the infidel. Again I was crucified for having unveiled to men's eyes the hidden gems of Thy glorious unity, for having revealed to them the wondrous signs of Thy sovereign and everlasting power.

—BAHÁ'U'LLÁH

HIS HEAVENLY EXAMPLE

ON MAY 23, 1912, 'Abdu'l-Bahá addressed a group of Bahá'ís gathered in the home of Mr. and Mrs. Francis W. Breed in Cambridge, Massachusetts. He took the occasion as opportunity to inform these believers, and through them, the world, of the spiritual meaning of the appearance of the Báb.

"This is May 23, the Anniversary of the Message and Declaration of His Holiness the Báb," He said. "It is a blessed day and the dawn of Manifestation, for the appearance of the Báb was the early light of the true morn, whereas the manifestation of the Blessed Beauty, Bahá'u'lláh, was the shining forth of the Sun. Therefore it is a blessed day, the inception of the heavenly bounty, the beginning of the Divine effulgence.

"On this day in 1844 His Holiness the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad-tidings of the coming of His Holiness Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most griev-

ous difficulties and severe ordeals."

Concerning the life of the Báb, 'Abdu'l-Bahá gave this brief summary. "His Holiness the Báb was subjected to bitter persecution in Shíráz where He first proclaimed His mission and message. A period of famine afflicted that region and the Báb journeyed to Isfáhán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabríz. From thence He was transferred to Mák-Kú and finally imprisoned in the strong castle of Chihríq. Afterward He was martyred in Tabriz."

The message of the Báb is thus described. "In all His books and tablets He mentioned Bahá'u'lláh and announced the glad tidings of His Manifestation, prophesying that He would reveal Himself in the ninth year. He said that in the ninth year (i.e., 1853) 'you will attain to all happiness' . . . In His first book, 'The Best of Stories' He says, 'O Remnant of God! I am wholly sacrificed to Thee; I am content with curses in Thy path; I crave naught but to be slain

for Thy love; and God the Supreme sufficeth as an eternal protection.' "

Then to the Bahá'ís the Master added: "Consider how His Holiness the Báb endured difficulties and tribulations; how He gave His life in the Cause of God; how He was attracted to the love of the Blessed Beauty, Bahá'u'lláh; and how He announced the glad tidings of His Manifestation. We must follow His heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for His Holiness the Báb has admonished us to arise in service to the Cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection, Bahá'u'lláh, to be completely attracted by the love of Bahá'u'lláh, to love all humanity for His sake, be lenient and merciful to all for Him and to buildup the oneness of the world of humanity. Therefore this day, May 23, is the Anniversary of a blessed event."

It is through the sacrifice of such an exalted Being that the flame is rekindled on the cold and barren altar of the human heart. It is through the intense purity of His love that the veils of race, nation and creed are

burned away and the oneness of mankind created as the central truth of a new era.

Herein lies the difference between worship of the Manifestation who appears in this day, and perpetuation of the worship directed to the Prophet of the past; that the former is inspired by love of God and encounters expressions of His living power, while the latter has become the formula of a social group and intensifies an exclusive loyalty to that group.

Were it not for the renewal of religion, there would be no organic development of the human soul through the emergence of new powers, new attitudes and new perceptions. The same guiding force which enlarges the arena of man's social experience operates upon him to sacrifice his lesser past for the greater present and future. The world today cannot cope with its social problems with yesterday's creeds and their multiple communions. Hence before these problems congealed to the substance of war and revolution, the Báb arose and pointed the way to God. From that hour humanity has been responsible for its collective actions under the law of oneness, for the law of separation had been annulled.

—H. H.

A Personal Impression of the Báb

DR. CORMICK

YOU ask me for some particulars of my interview with the founder of the sect known as the Bábís. Nothing of importance transpired in this interview, as the Báb was aware of my having been sent with two other Persian doctors to see whether he was of sane mind or merely a madman, to decide the question whether to put him to death or not. With this knowledge he was loath to answer any questions put to him. To all inquiries he merely regarded us with a mild look, chanting in a low melodious voice some hymns, I suppose. Two other Siyyids, his intimate friends, were also present, who subsequently were put to death with him, besides a couple of government officials. He only once deigned to answer me, on my saying that I was not a Musulman and was willing to know something about his religion, as I might perhaps be inclined to adopt it. He regarded me very intently on my saying this, and replied that he had no doubt of all Europeans coming

over to his religion. Our report to the Sháh at that time was of a nature to spare his life. He was put to death some time after by the order of the Amír-Nizám Mírzá Taqí Khán. On our report he merely got the bastinado, in which operation a farrásh, whether intentionally or not, struck him across the face with the stick destined for his feet, which produced a great wound and swelling of the face. On being asked whether a Persian surgeon should be brought to treat him, he expressed a desire that I should be sent for, and I accordingly treated him for a few days, but in the interviews consequent on this I could never get him to have a confidential chat with me, as some government people were always present, he being a prisoner. He was very thankful for my attention to him. He was a very mild and delicate-looking man, rather small in stature and very fair for a Persian, with a melodious soft voice, which struck me much. Being a Siyyid he was dressed in the habit of that sect, as were also his two companions. In fact his whole look and deport-

Dr. Cormick was an English physician long resident in Tabríz, where he was highly respected.

ment went far to dispose one in his favor. Of his doctrine I heard nothing from his own lips, although the idea was that there existed in his religion a certain approach to Christianity. He was seen by some Armenian carpenters, who were sent to make some repairs in his prison, reading the Bible, and he took no

pains to conceal it, but on the contrary told them of it. Most assuredly the Musulman fanaticism does not exist in his religion, as applied to Christians, nor is there that restraint of females that now exists.

The above is taken from a footnote in the Dawn-Breakers where it is quoted from E. G. Browne's "Materials for the Study of the Bábí Religion".

Exalted, immeasurably exalted art Thou above any attempt to measure the greatness of Thy Cause, above any comparison that one may seek to make, above the efforts of the human tongue to utter its import! From everlasting Thou hast existed, alone with no one beside Thee, and wilt, to everlasting, continue to remain the same, in the sublimity of Thine essence and the inaccessible heights of Thy glory.

And when Thou didst purpose to make Thyself known unto men, Thou didst successively reveal the Manifestations of Thy Cause, and ordained each to be a sign of Thy Revelation among Thy people, and the Day-Spring of Thine invisible Self amidst Thy creatures, until the time when, as decreed by Thee, all Thy previous Revelations culminated in Him Whom Thou hast appointed as the Lord of all who are in the heaven of revelation and the kingdom of creation, Him Whom Thou hast established as the Sovereign Lord of all who are in the heavens and all who are on the earth. In this Thou hadst no other purpose except to try them who have manifested Thy most excellent titles unto all who are in heaven and on earth. He it was Whom Thou hast determined to be the Herald of Thy Most Great Revelation, and the Announcer of Thy Most Ancient Splendor. He it was Whom Thou hast commanded to establish His covenant with all created things. —BAHÁ'U'LÁH

The Destiny of America

WILLIAM KENNETH CHRISTIAN

THE history of America is the record of a unique historical experience. In 300 years America has continued the social experience of the entire human race. The sheer impact and the great meaning of this social drama has never been adequately portrayed.

America's historical experience began with the family,—the unit of life in the pioneer era. As pioneers spread farther and farther west across the continent, penetrating the valleys, the plains, and the mountainous regions, the dominant social unit was the family. As towns were organized and the community grew, the community spirit and form of life developed. This is akin to the tribal spirit and organization in the development of the whole human race. As towns united for protection and other common purposes, a higher form of human and social loyalty came into being. This colonial life was like the city-state, or, in many instances, like the leagues of cities in western Europe.

As early colonial life expanded, we find the early colonies functioning in many ways like

separate nations. They were jealous of each other and lacked the co-operative spirit. When the revolt against the mother country was over, the Articles of Confederation were adopted. But these proved inadequate to adjust the relationships of thirteen growing colonies, as The League of Nations proved inadequate following the first world war. Then the American people averted conflict and solved their problem by forming a federal government. Today our country is a federation of forty-eight nations! We frequently overlook this great historic step, for we have formed a higher loyalty,—to the common federal government.

Let me repeat: In 300 years America recapitulated the social experience of the entire human race.

Now that The United States of America stands as a strong figure in this greatest world crisis, millions of us wonder what the destiny of our country will be in the months and years ahead.

Are we capable of presenting to the world a vision and a practical plan to make the coming peace just and permanent?

Yes,—we can. Our national experience has shown the value of federalism in solving the problems between great states and millions of people of different races, classes and creeds.

The American people, because of their unique history, have proved themselves capable of great practical vision and energy in working for justice. Mr. Harry Overstreet writes of the seven great adventures that make American history. They are:—first, pioneering for freedom of worship; second, creating a government representative of the people; third, establishing a system of education for all; fourth, removing the system of racial slavery from our midst; fifth, utilizing our brain power to gain control of nature; sixth, giving women freedom and equality with men; and seventh, our desire “to make the world safe for democracy”.

We have not completely succeeded in each of these great adventures. In our efforts “to make the world safe for democracy”, we ignored the greatest lesson of our own historical experience,—the great and practical method of federalism,—the very method which had given our own culture and democracy a chance to develop from weak and precarious beginnings.

An eastern Philosopher said: —“Unification of the whole of mankind is the hall-mark of the stage, which human society is now approaching. Unit of family, of tribe, of city-state, and nation have been successfully attempted and fully established. World Unity is the goal toward which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish: recognize the oneness and wholeness of human relationships, and establish once and for all the machinery that justice can incarnate in this fundamental principle of its life.”

Unification of the human race can be achieved justly on the basis of federalism. This can be one of America’s great contributions to the coming world reconstruction. But America can do more than contribute the principle of federalism; the United States can lead all the world spiritually. And will this not answer a great need in the coming peace?

Many groups all about our country are discussing ways to build the peace that is to follow this period of destruction. All agree that the coming peace must include a world structure of an

international federal government to make possible the solution of our complicated world problems.

The Bahá'í Principles provide a practical vision for the reconstruction that is to follow this conflict. They are these:—

"The unity of the human race, according to the principles of the world wide Bahá'í Faith, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members, and the personal freedom and initiative of the individuals who compose them, are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature whose members will, as the trustees of all mankind, ultimately enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive body backed by an international police force, will carry out the decisions arrived at, and apply the laws enacted by this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal of justice will judge and deliver its compulsory and final verdict in all disputes that arise between

the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with greater swiftness and complete regularity. As basis of this world-communication between all peoples, a world language will either be invented, or chosen from among the existing languages, which will be taught in the schools of all the federated nations, as an auxiliary to their mother tongue, in order that there may be a common understanding. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate the intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will co-operate, and will harmoniously develop, and universal justice will reign. The Press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, no longer be manipulated by vested interests, whether public or private, and will be liberated from the influ-

ence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped, and fully utilized, its markets will be co-ordinated and developed, and the distribution of its products will be equitably regulated."

This is a pre-view of a world in which war has been obliterated from the earth. Here is a prac-

tical vision which the United States, by its history, its culture, and its achievements, is well qualified to uphold for all the world. What a destiny this will be for America! Can America rise to leadership in such a great enterprise?

A radio script prepared for the National Bahá'í Radio Committee and broadcast over a number of stations since 1942.

All the people of the world are, as thou dost observe, in the sleep of negligence. They have forgotten God altogether. They are all busy in war and strife. They are undergoing misery and destruction. They are, like unto the loathsome worms, trying to lodge in the depth of the ground, while a single flood of rain sweeps all their nests and lodging away. Nevertheless, they do not come to their senses. Where is the majesty of the Emperor of Russia? Where is the might of the German Emperor? Where is the greatness of the Emperor of Austria? In a short time all these palaces were turned into ruins and all these pretentious edifices underwent destruction. They left no fruit and no trace, save eternal ruin.

The souls who have been enlightened with the light of the Kingdom, however, have founded eternal sovereignty. They shine, like unto the stars, upon the horizon of eternal glory. The Apostles were fishers. Consider to what great sovereignty they did attain, whose duration and permanence runs to eternity!

—‘ABDU’L-BAHÁ

WITH OUR READERS

MAY 23rd, as our regular readers know, marks the one hundredth anniversary of the Declaration of the Báb and of the birth of the Bahá'í Faith. This issue of WORLD ORDER commemorates that event, so epochal and glorious for all mankind.

That our occasional readers may understand the Báb's great and two-fold station, unique in the religious history of the world, we quote from Shoghi Effendi's letter or pamphlet published under the title, *The Dispensation of Bahá'u'lláh*. He writes:

"There can be no doubt that the claim of the two-fold station ordained for the Báb by the Almighty, a claim which He Himself has so boldly advanced, which Bahá'u'lláh has repeatedly affirmed, and to which the Will and Testament of 'Abdu'l-Bahá has finally given the sanction of its testimony, constitutes the most distinctive feature of the Bahá'í Dispensation. It is a further evidence of its uniqueness, a tremendous accession to its strength, to the mysterious power and authority with which this holy cycle has been invested. Indeed the greatness of the Báb consists primarily, not in His being the divinely appointed Forerunner of so transcendent a Revelation, but rather with His having been invested with the powers inherent in the inaugurator of a separate religious Dispensation, and in His wielding, to a degree unrivalled by the Messengers gone before Him, the sceptre of independent Prophethood."

* * *

Bahá'u'lláh's words concerning the

"Day of God" which are used as the frontispiece of this issue are found in *Prayers and Meditations* beginning on page 272. His loving and revealing "Tribute to the Báb" is selected from words found in the *Kitáb-i-Íqán*, pages 230-236. These words are quoted by Shoghi Effendi in the Introduction to *The Dawn-Breakers*.

The volumes of revealed verses which flowed from the pen of the Báb during the brief six years of His life after His Declaration were largely lost in the persecutions of those and later years when lives and writings were alike ruthlessly destroyed. Of those which remain only a few have been translated into English. The "Utterances of the Báb" used in this number are culled from *The Dispensation of Bahá'u'lláh* and from *The Promised Day Is Come* and have been translated by Shoghi Effendi.

Nabil's Narrative, The Dawn-Breakers, is our chief source of knowledge of the Báb and of the events of those early years of the Bahá'í Faith. It is from that book that the Báb's "Address to the Letters of the Living" is taken. The Báb's first disciples were known as Letters of the Living.

The words of 'Abdu'l-Bahá explaining so clearly the Second Coming of Christ are found in the book entitled *Some Answered Questions*.

In our March number we printed the introduction to Shoghi Effendi's forthcoming book entitled *God Passes By* and in the April number the first chapter. "The Báb's Cap-

tivity" which appears in this number is chapter two in this same book. The reading of it cannot fail to give us a deeper understanding of the meaning of the Báb's tragic yet glorious life and invincible power.

The "Description of the Báb", quoted from a footnote in *The Dawn-Breakers*, is valuable not for its completeness but because, as far as we know, Dr. Cormick was the only European who made any record of his impressions of His Holiness the Báb. A passage in another place in *The Dawn-Breakers* further emphasizes the unusual appeal of the voice of the Báb: "The voice of the Báb, as He dictated the teachings and principles of His Faith, could be clearly heard by those dwelling at the foot of the mountain. The melody of His chanting, the rhythmic flow of the verses which streamed from His lips caught our ears and penetrated into our very souls. Mountain and valley re-echoed the majesty of His voice. Our hearts vibrated in their depths to the appeal of His utterance."

Other brief excerpts help us to picture the appearance and personality of the Báb. He is spoken of as "A Youth of radiant countenance"; and one says: "I was profoundly impressed by the gentle yet compelling manner in which this strange Youth spoke to me. As I followed Him, His gait, the charm of His voice, the dignity of His bearing, served to enhance my first impressions of this unexpected meeting."

The editorial article which completes this issue proclaims once more in words quoted from 'Abdu'l-

Bahá and in the words of the writer the tremendous importance of the event which took place in Irán one hundred years ago.

* * *

The business manager of WORLD ORDER tells us that one of our Alaska pioneers ordered 67 copies of the February, 1944, issue of the magazine to be sent to the individuals to whom she had previously given the Message. This pioneer writes: "The article, "Bahá'í Teachings for a World Religion" by Mr. Holley, I feel is an excellent follow-up work for the contacts to whom I have had the privilege to give the Message in the past few years. The magazine as a whole also answers the many questions of these particular people. We think it is a very outstanding issue."

* * *

The June issue, also, will be a special Centenary edition of the magazine. While this month the intention has been to offer selections from Bahá'í Writings which throw clear light on the Báb, His Declaration and His Mission, the aim in June will be to make available selections from the various addresses delivered during the course of the Centenary program. With the consent of the National Spiritual Assembly, all those taking part, whether chairmen or speakers, have been requested to submit copies of their remarks in advance, in order to make the June number a lasting souvenir of the Centenary and an interesting and helpful pamphlet for spreading the Faith.

—THE EDITORS.

WORLD ORDER

The Bahá'í Magazine

VOLUME X

JUNE, 1944

NUMBER 3

A Universal House of Worship

1. ITS CONSTRUCTION

ALLEN B. McDANIEL

IN JUNE, 1920, at an Annual Convention in the Engineering Societies Building in New York City, followers of the Bahá'í Faith from the United States and Canada, with many visitors from other parts of the world, assembled to select a design for the Temple to be erected on the site near Chicago. Among seven different designs presented, the one represented by a beautiful plaster model, submitted by Louis Jean Bourgeois, was unanimously chosen. The architect in explaining his design used the following words:

"The teachings of Bahá'u'lláh (Glory of God) unify the religions of the world into one universal religion, and as we know that all great historic religions

developed a new architecture, so the Bahá'í Temple is the plastic expression of the teachings of Bahá'u'lláh. In the Bahá'í Temple is used a composite architecture, expressing the essence in line of each of the great architectural styles, harmonizing them into one whole."

Two years later the Temple Trustees completed the construction of the foundation, comprising a circular structure supported on nine concrete caissons extending to bedrock.

Over a period of some nine years, while voluntary contributions were flowing in from the followers of the Faith the world over, studies were made by a special committee of architects and engineers to find practicable

materials and devise efficient and economic methods for the construction of the super-structure of this unique building. Although no precedents were available, when funds became sufficient in the spring of 1930 to proceed with the construction, the Trustees were advised by their consultants to follow a new technique, comprising the building of a skeleton superstructure of steel and concrete, enclosed with a structural glass dome, windows and temporary doors. This plan was adopted, a contract was awarded to the George A. Fuller Company of New York, and such a structure was completed well within the contract price by the summer of 1931.

As the result of years of research on the part of the consultants, the Trustees awarded a contract in 1932 for the exterior ornamentation of the dome and its great ribs. This unique and difficult task was successfully performed by the Earley Studio of Rosslyn, Virginia, by the summer of 1934. A series of subsequent contracts carried on the ornamentation of the Temple in a series of steps comprising the clerestory, the second or gallery story, the main story and finally the steps.

In the prosecution of the Temple ornamentation, it has been necessary to develop the use of new materials, to devise new techniques of design and to work out new methods of construction. Thus over a period of nine years, as funds have become available, the Temple Trustees have authorized the continuance of the work by the contractor, and in spite of many obstacles and difficulties the work has gone forward to its successful completion about a year and a half before the end of the Seven Year Plan.

At the inception of the Seven Year Plan, upon advices from the Guardian of the Faith, presented to the Temple Trustees and the Annual Convention by one of the Trustees, Mr. Siegfried Schopflocher, a special technical committee consisting of Bahá'ís and non-Bahá'ís, and laymen and technical experts, was appointed and made a thorough investigation of the project. Upon the committee's recommendation the Trustees proceeded with the exterior ornamentation, utilizing the same contractor, supervising engineer, materials and methods that had been employed in the work of the dome and the clerestory.

2. ITS SIGNIFICANCE

CARL SCHEFFLER

This House of Worship is of tremendous importance to the whole Bahá'í world. As you may know, it is the second structure of its kind, the first one being located in southern Russia. This building is much the larger one, and since it is the first one in America, it has the distinction of being the mother Temple in not only America but in the Western world. Its greatest distinction derives not from this but from the fact that 'Abdu'l-Bahá visited the ground upon which the building stands in 1912. 'Abdu'l-Bahá, the son of Bahá'u'lláh, the Founder of the Bahá'í Faith, was the great Exemplar of His Father's Teachings. To the Bahá'í world He was known as the Master, a title given to Him by his Father, but he wished only to be known as 'Abdu'l-Bahá, which means the Servant of God. He was not only the Exemplar of the Teachings of the Faith, but he was to the Western world the most perfect teacher of its marvelous tenets. But above all, he was the sole interpreter of the Revelation of His Father, so designated in the Will and Testament of Bahá'u'lláh, and as the interpreter of

the meanings of the books left to the world for the guidance and training of the nations. He insured this Faith from the corruption that has destroyed other religions. 'Abdu'l-Bahá was known also as the Center of the Covenant of God.

Because of the reverence that always will be attached to the mention of His name it is apparent that the Bahá'ís will always regard this structure as their foremost House of Worship in the world. 'Abdu'l-Bahá not only visited this ground, but dedicated it to the service of the Faith. His prayer for the success of the building enterprise was uttered here and He, with his own hands, placed the corner stone in the soil. This stone is now imbedded in the structure.

Bahá'ís everywhere have contributed enthusiastically to its building. They have come from all parts of the world to see it and pictures of it are to be found in every city, village, and hamlet of the world where there are Bahá'ís and this means almost everywhere; in the jungle areas of India, in Africa, in Persia, in China, from the tip of the straits of Magellan to Alaska

and in the islands of the sea. It is a Universal House of Worship, for the members of the Bahá'í Faith are from every religious Faith; they are of every race and nation.

It will be noted that it is a nine sided structure. This unique building form will in the future characterize all Bahá'í Houses of Worship. It is so specified in the Writings of Bahá'u'lláh. The number nine is used as a symbol of unification. All of the other numbers are included in nine. Bahá'u'lláh has declared that the greatest need of humanity in this day is unity. The keynote of His guidance to mankind is universal brotherhood. He, in unequivocal language, declares the oneness of humanity; that all are the children of one God. With marvelous clarity He utters Truths that unquestionably will triumph over misunderstanding, ignorance and prejudice.

A startling example of such Teaching is given regarding religious prejudice. He points out that religion is a progressive unfoldment of the Will of God, constantly moving through the instrumentality of a succession of prophets who with unerring guidance advance the growth of the world. Concepts of religion as a fixed, stationary element in life become untenable in the

light of this thought. Through it the different religions are explained, since it is easy to comprehend the idea of a great succession of Divine Manifestations Whom we know as the Prophets Who are the educators of the human race. In this sublime utterance lies the power to demolish the barriers of religious prejudice.

In a similar challenging manner all manner of prejudice is overcome. Have not the events of recent times demonstrated beyond question the permanent necessity of such truths as these? There can be no doubt of the pressing need in every land for this key to human conciliation. Illusions of superiority which have so poisoned the body of humanity, too, are dispelled by the re-establishment of a true standard of value in which inner realities that elevate are made to displace materialistic concepts that have too long degraded mankind. A man rises toward a greater stature not through the accumulation of gold or land or the domination of his fellows, but through the development of spiritual characteristics. He glories in the acquisition of knowledge that enables him to serve man better. His success lies in his ability to promote the love of God and in the attainment

of such things as tend to harmonize, elevate and make truly happy those who are around him.

From the name of the building, Bahá'í House of Worship, everyone instantly perceives the purpose of the structure. Naturally in any land where such a building is erected people will be inclined to regard the word "worship" from the background of their own experience. They, therefore, are puzzled by learning that in this building there will be no chancel or pulpit, no altar of any kind. There will be no organ or other instrumental music. Nor is there a clergy connected with its worship. No set form of service or ritual is to be practiced within its walls. Bahá'ís will enter there singly or collectively to worship, but the prayer and meditation is individual. There is indicated in the Writings that some form of chanting, I think somewhat similar to that of the Greek or Russian chant, may be used, but this is a matter of future development. The Words of Bahá'u'lláh clearly show that the recitation of prayers, the intonation of the Holy Writings, is the cause of the elevation of the human spirit. He says, "Intone, O my servant, the verses of God that have been received by thee, as intoned by them who have

drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men. Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the Words uttered by his mouth, and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must sooner or later exercise its influence upon his soul. Thus have the mysteries of the Revelation of God been decreed by virtue of the Will of Him Who is the Source of power and wisdom."

In the Writings of Bahá'u'lláh, the meaning of worship is given a broader meaning than is generally known. A man's life must be made to conform to the precepts that are the standard for the good life in this day. Bahá'u'lláh declares that "the principles of faith is to lessen words and to increase deeds. He whose words exceed his acts, know verily, that his non-being is better than his being and death better than his life." He gives a further emphasis to this by declaring that work performed in the service of humanity is worship, thus elevating and

ennobling work in a manner that will inspire man's efforts and definitely discourage slothfulness. Indeed He commands that all men must work. It is incumbent on all men to learn crafts, trades or professions and to practice them.

Bahá'í Houses of Worship will in future be built in all the cities of the world. These centers of spiritual strength and power will gradually exert a powerful influence on human society. Associated with each of them will be those institutions that represent the public services for the communities. Schools, a hospital, an orphanage, a home for the aged, and such others as may be suited to the needs of the people will become associated with these structures. Thus men will attain a new orientation toward life; they will build a new social order founded on widely expanded concepts. Their relations to their fellow men will be so altered that peace and prosperity will become the rule rather than fleeting experience.

To America, this edifice stands as a beacon of destiny. It points toward the fulfilment of the hopes of the country's founders—heralding to the inhabitants of the whole world the ideals that inspired them and showing the

way toward a united states of the world. The vision of Bahá'u'lláh was far reaching. The plans that men now strive laboriously to contrive, the hopes they set for world cooperation have all long since been set forth in such form and with such regard for thorough detail as to reveal the failures of lesser efforts even before they are made.

To the western hemisphere this building stands as the center of a new culture. Here the Latins of the southern continent and the Anglo-Saxons of the north find their binding tie. Through its divine inspiration they will now find true unity. For the first time they can be confident that the seemingly insurmountable barriers of religion and different culture will be overcome. A new education will truly unite them.

This Shrine will become a center of pilgrimage to men from all parts of the world. If you regard it as beautiful now, try, if you will, to envision the effect of the love of God that will inspire generations in the future. They will seek to embellish this structure with a grandeur that will surpass all present dreams of beauty.

Excerpts from addresses delivered on the program of the Bahá'í Centenary, Wilmette, Illinois, May 19-25, 1944.

The Meeting of the Americas

1. COSMIC MISSION OF THE AMERICAS

PHILIP LEONARD GREEN

THE honor of speaking in this beautiful House of Worship during the centenary of the Bahá'í Faith which it so fittingly symbolizes and upon a subject so close to the hearts of its leaders, is fraught with great spiritual significance.

My first contact with the ideals promoted by this world-wide community of devoted men and women came almost two decades ago through the late Mary Hanford Ford, who presented me with a booklet entitled "The World of 'Abdu'l-Bahá". Expecting to find in it little more than an interesting explanation of Oriental mysticism, I was overcome with surprise to read not only the exposition of a philosophy which exalted international cooperation to the status of a religion but which even made specific prophecies with regard to inter-American developments, which have since become largely transformed into reality. These were all the more significant when we realize by whom and in what times they were given to the world. They came from the lips of a Persian mystic

who could have had no special interest in singling out the Pan-American movement for preferential mention. He made them in 1912, during a period when relations among the American republics were rapidly degenerating. The interview during which these prophecies were promulgated was reported in these words: "So he said there would be in the end a United States of the World, as compact as the present United States of America." When asked if this change would appear suddenly, he said, no, that it would arise first in the western continent. The bond between North and South America would be greatly strengthened, he declared, and later, the entire two continents, including Mexico and Canada, would grow so harmonious that they would act upon all important questions like one country.

These words could almost be mistaken for those of an enthusiastic Pan-Americanist. Sincere workers in the cause of inter-American concord can find in them that spiritual strength which they need at every turn on the

long road to genuine amity which we in the Americas still have to travel. They lift the mission of the true inter-Americanist far above the shifting sands of arrangements built solely on material convenience. They bring a sense of worthwhileness and assurance even when the forces of cynicism, hard-heartedness and ineffectuality tend to engulf us. They point out in crystal-clear terms to Americans of the South, Center and North, the cosmic mission which has been reserved for them if they can but grasp its meaning and meet its requirements.

The first and foremost among these conditions—one which is far from fulfilment at this time—is a genuine intellectual and spiritual understanding even among that portion of the American nations capable of such understanding. The magnitude of attaining such a goal is enough to discourage most of those who contemplate this task. Yet the pursuit of the Pan-American ideal antedates the establishment of the first free American republic. At the Battle of Savannah, eight hundred volunteer troops from Haiti fought alongside the English colonists. Again, it was President Pétion of Haiti who supplied the great Liberator of northern South America, with

valuable assistance in the struggle for Venezuelan freedom. Bolívar referred to Pétion as "the author of our liberties".

Another example of inter-American cooperation was given by that other great figure of Latin American history, the Argentine General, José de San Martín, who was instrumental in freeing both Chile and Peru. Various forefathers of the Latin American republics had broad visions of inter-American unity in the earliest days of their national life. Among these were the distinguished Honduran intellectual, José Cecilio del Valle and the Argentine Bernardo Monteagudo. The former published a plan which he called "Federation of all the states of America" in his paper *Amigo de la Patria* at Guatemala City as early as 1822. The latter was the author of another comprehensive blueprint for inter-American union, which is said to have had a profound effect on the thinking of Simón Bolívar. These were but a few in the galaxy of early Latin American protagonists of the Pan-American cause.

In our own country, they had their counterparts in such distinguished figures as Thomas Jefferson, James Monroe, John Quincy Adams and, of course, the great Henry Clay, whose

name is perhaps more widely known in Latin America than in his own land. For ten long years, Henry Clay fought almost single-handedly on behalf of recognition for the newly arising Spanish-American nations. He was one of the first leaders in our country to call attention to the cultural attainments of Latin Americans. First, in the common struggles for their political independence and then in the common dangers of their early national existence, the young republics of America found bonds of brotherhood which strengthened them in days of stress.

The Monroe Doctrine, a warning to non-American nations against further encroachments on the American Hemisphere, became upon its declaration a rallying point for inter-American unity, a far cry from the symbol of imperialism into which it was later converted by a long list of errors. The Doctrine in its original form received a most cordial welcome from many Latin American political leaders. It was only in later years, when it became confused with other ideas which followed in its wake, that Latin Americans began to suspect the United States of sinister motives. That this suspicion had ample basis in a long train of unhappy events, no impartial

student of inter-American affairs would now deny. The acquisition of one-half of Mexico's territory by the United States, the exploits of the filibuster William Walker in Central America, the Panama Canal incident, the tendency of our leading statesmen during a certain era to speak glibly of our "manifest destiny" and the unfair exploitation of Latin American peoples by certain of our fellow-citizens to whom profits meant more than the good name of their own country, were just a few of the causes that operated against the promotion of inter-American friendship over many years. Under these conditions, can we be surprised that Latin Americans increasingly referred to the United States as the "Octopus of the North" rather than in terms of admiration such as they had used in the time of Henry Clay?

You may naturally ask how much of this feeling of distrust remains at the present time. I wish I could tell you that it has been completely eliminated. Unfortunately, such as not the case and we might as well know it and face it. Professional Good Neighborism may in part save the day in wartime, when self-preservation leaves no other course open but cooperation; but huge expenditures of money in

themselves will never achieve the kind of friendship which we must have in the Americas if we are to assume a unique mission. President Avila Camacho of Mexico recently expressed the concern of most Latin American leaders when he said "The Good Neighbor policy will lose all of its historical meaning if we look at it only as an instrument of Pan-American conciliation in the moment of danger".

There is no happy prospect for the endurance and growth of a movement that is built on negative motivations. Upon the close of the present war, a sharp decline in Pan-American effort is bound to set in unless we refuse now to lose our perspective under the unusual stresses of war and unless we determine to hold fast to the tenets of unadulterated, Bolivarian Pan-Americanism. For this ideal has nothing whatsoever to do with the type of synthetic friendship which is superinduced temporarily by spending fantastic sums of money. The type of Pan-American friendship which Bolívar and all the other great Pan-American leaders envisioned cannot be bought that way. The exchange of material things may have a large part in it but in the last analysis, it cannot be attained except through the operation of spiritual forces.

Bolívar first sensed this, when, as an exile on the island of Jamaica in the year 1815, he sent out his famous letter, frequently referred to as the Prophetic Letter, in which he expressed the hope that one day Panama might be for the New World what Corinth had been for the Old. Eleven years passed before his vision of a congress of the Americas began to take shape with the small but famous gathering at Panama. To practical-minded people, the Bolivarian Congress of 1826 was beyond doubt a failure. Yet the seeds of subsequent inter-American cooperation were sown there. They were nurtured at a number of international Latin-American gatherings that followed, though at one time the very existence of the inter-American ideal was threatened.

Finally, the Pan-American movement was given substantial impetus when Secretary of State James B. Blaine of the United States brought together the delegates of the American republics in 1899, at what was to be the first in a long series of international conferences, the eighth of which was held at Lima, Peru, in 1938. Some of these were characterized by acrimonious debates on sundry issues; others

were the springboards for many a constructive effort.

At the very first of these gatherings, the American republics organized an international office which later became known as the Pan-American Union—the first practical approach to a working society of nations in the history of the world. Started as a unit for the compilation and publication of economic data only, the Pan-American Union of today is an institution that serves such widely differing interests as agriculture, labor, music and travel. Aside from the Pan-American Union, a number of specialized organizations have been set up by the American republics at their various general and technical conferences. Among these are the American Institute for the Protection of Childhood, the Gorgas Memorial Laboratory, the Inter-American Commission of Women, the Inter-American Radio Office, the Inter-American Trade-Marks Bureau, the Pan-American Highway Confederation, the Pan-American Institute of Geography and History, the Pan-American Railway Committee and the Pan-American Sanitary Bureau. Recently, the Inter-American Institute of Agricultural Sciences was organized. Since about two-thirds of the people of the Americas derive

their living from agriculture in one form or another, it is quite evident that an organization which is intended to serve as a channel for mutual helpfulness in solving common problems can contribute in no small measure to the type of rapprochement that has a sound basis.

Supplementing these organizations is a rather intricate network of treaties and commissions for the conciliation and arbitration of disputes that may arise in the Americas. Though it must be admitted that they have not always succeeded in avoiding conflict, no one will deny that the record of the Americas in this regard can still be considered as exemplary.

Governmental machinery alone, however, will not guarantee the ultimate triumph of the inter-American cause. Official effort must be ably supplemented by enlightened cooperation on the part of the people. To this end, it is highly important that the tools for marshalling and dispensing the information so necessary to such understanding, be forged and kept in good working order. In this connection, it is to the credit of the schools, colleges, universities, libraries, museums and professional organizations of the American republics that they have taken up the

cause of inter-American understanding with so much interest and zeal. Business associations, labor organizations, teachers' associations, student leagues, learned societies, women's associations, political and religious bodies, the press and the radio have also seen a new vision of usefulness in recent years through bringing the message of inter-American friendship to their constituencies.

Students of Latin American affairs whose interest goes back beyond the heyday of war-begotten enthusiasm for things Latin American, cannot forget that until about seven years ago, the spiritual descendants of Henry Clay in the United States could be counted in three figures if indeed three figures were needed. Now, in the general confusion of values aggravated by war, these devoted trail blazers frequently find the basic significance of their long-time dedication to the inter-American ideal obscured by newcomers, many of whom three or four years ago would have had difficulty in locating Latin America on the map, assuming that they had even been interested.

Under such conditions, it takes a peculiar brand of courage to keep one's faith. The spiritual

nourishment which such groups as yours can make available is of supreme importance in this connection. It can bring to the true guardians of the inter-American cause the inescapable truth that they must not consider their movement as a casual, detached effort in the realm of human association only, but rather, as part of a vast plan having far greater significance than any individual or group of individuals. The goal of inter-American amity is one that has ever required untold sacrifices of those who chose to pursue it honorably. There is nothing in past experience to warrant the assumption that it will be attained by people who are indifferent to the higher disciplines it demands. Fortunately, in every American nation there is already a small group of effective people thoroughly convinced of the path which the Americas must follow in the challenging days ahead and ready to act in accordance with their beliefs at the appointed time. It is only because of this that we can dare to assert our supreme confidence in a future day, when, under God, the Americas will stand truly united, both for their own welfare and in unselfish service to all mankind.

2. BAHÁ'U'LLÁH'S GIFT TO LATIN AMERICA

OCTAVIO ILLESCAS

To a failing world in which the seeds of greed and hatred were germinating, to the human race over which the black clouds of Armageddon were gathering, Bahá'u'lláh, the Glory of God, the divine manifestation of this Age, brought a great gift.

'Abdu'l-Bahá, the Center of the Covenant, described it in these words: "The gift of God to this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion."

Bahá'u'lláh expressed the center theme of his teachings in these words:

"The tabernacle of Unity has been raised, regard ye not one another as strangers—of one tree ye are the fruit and of one bough the leaves—the world is but one country, and mankind its citizens."

These words are not mere religious platitudes; no, they are the Will of God for the people of the earth at this time. Together with this vibrant message, Bahá'u'lláh has brought to this new cycle of religion the power to bring these things to pass.

Whatever is necessary to bring the peoples of the earth under

the Banner of Unity unfurled by Bahá'u'lláh, will happen, is already happening.

The forces that cause destruction among the human family will be destroyed by their own doings. The civilization based on greed and suspicion that changes the gifts of God to humanity: inventions, scientific and industrial development, commercial expansion, etc., into new causes for strife and new and more powerful instruments of destruction, will give way to a new civilization based on good will and cooperation in which the gifts of God will be used only for the welfare of the human family.

Bahá'u'lláh's message is the light that will guide the world out of chaos, it is the clarification, the summing up, the climax of the teachings of all the prophets of God that have come before. It is the divine banner under which chastized humanity will gather to build a new civilization based on the true principles of religion.

But how will Latin America respond to this gift of God? Will they hear the message? Will they see the vision? And what will

the Bahá'í teachings do for the Latin American people?

To those of us who know and love Latin America, and to those of us who are Latin Americans, it is evident that the Bahá'í teachings are the needed stimulus that will enable Latin America not only to make rapid strides on the path of a new and better civilization, but to take active part in helping to establish it on the Earth.

The characteristic politeness and hospitality of the Latin Nations, where the expression: "This is your home," as a welcome to the stranger is commonly heard, is a step towards the divine pattern.

The religious heritage, the well-known fervor and devotion of the masses, in the Latin American Nations will be the fertile soil on which the seeds of the Bahá'í Faith, a religion of action, a religion in which service to humanity is worship of God—will grow and bear rich fruits.

Unity, the center theme of the Bahá'í teachings, is not new to Latin America. The Latin American Nations, because of the strong links forged during those glorious days when national independence was won, believe in the lasting solidarity of the Western Hemisphere. Simon Bolívar, the great liberator, the man of

vision, after the war of independence was won, became an apostle of Continental Unity—a concert of American nations living and working together in unison. Back in 1826, he called the first inter-American Conference to meet in Panama City. Unfortunately, this meeting was a disappointment, mostly because Bolívar was so far ahead of his time. So clear was his vision, so great his love for this hemisphere, that Pan-Americanism in over fifty years of work, after its new start, sixty years later, in the Washington Conference of 1889, is not ready yet to perform the functions set forth by Bolívar for the first Conference. It won't be very difficult for the Bahá'í teachings to extend this belief in Continental Unity to the saving belief in World Unity.

Yes, we are sure Latin America will hear the message and will see the inspiring vision.

Latin America has been called, with a smile, the land of mañana, the land of tomorrow. Due to the limitations imposed upon individual effort during the Colonial period and the influence of that period left as an heritage to the Latin American Nations, the people of these countries have not yet caught the tempo of the more industrialized nations of the North.

They have proved through their history that when they have an inspiring goal, they are capable of overcoming insurmountable difficulties to reach that goal.

Just as its mountains, forests, and virgin soil contain untapped riches, so do the people of Latin America contain outstanding capacities, signs of which have been already seen. Sons and daughters of Latin America have earned respect for their attainments in scientific and literary fields.

When the heart and soul of Latin America is reached by the

quickening power of the Bahá'í teachings, these so far hidden capacities will come to light and Latin America will take its God-given station among the sister nations of the world.

In this "mañana", this tomorrow, the crops from its fertile soil will help to feed the peoples of the Earth; the metal from its mines will contribute to the happiness and welfare of humanity; and the Latin American people will, by the bounty of God, help to establish the Unity of Mankind.

3. THE AWAKENING OF LATIN AMERICA

MRS. STUART W. FRENCH

The Words of Bahá'u'lláh are the origin of the all-compelling force which has set astir the whole world. He especially directs the following to the American Republics when He says:—

"Of ye elected representatives of the people in every land! Take ye counsel together and let your concern be only for that which profiteth Mankind and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as a human body afflicted through various causes with grave disorders and

maladies. . . . That which the Lord hath ordained as the sovereign remedy, the mighty instrument for the healing of the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful Physician. This verily is the Truth and all else naught but error."

Fired by these Utterances and further sensing the urge to go forth on this great Mission where Shoghi Effendi addresses the

prospective pioneers in the “Advent of Divine Justice” when further quoting Bahá’u’lláh, he says: “And finally, let these soul stirring Words of Bahá’u’lláh, as they pursue their course throughout the length and breadth of the southern American continent, be ever ready on their lips, a solace to their hearts, a light on their path, a companion in their loneliness and a daily sustenance in their journeys:—

“ ‘O wayfarer in the path of God! Take thou thy portion of the ocean of His grace, and deprive not thyself of the things that lie hidden in its depths. . . . With the hands of renunciation draw forth from its life-giving waters, and sprinkle therewith all created things, that they may be cleansed from all man-made limitations and may approach the Mighty Seat of God. . . . By the righteousness of God! Whoso openeth his lips in this day, and maketh mention of the name of his Lord the hosts of divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise. . . .’ ”

Thus “putting their whole trust in God as the best provision for their journey” our devoted heralds have fared forth on their heavenly mission. We cannot fathom the inscrutable Wisdom of God that designed the north-

ern section of the American continent, (speaking now as of one continent formed by the two Americas) to be the harbinger of the Kingdom to the southern section. But in this divine decree there was a two-fold blessing for Latin America; first because of the abundance of literature with which our teachers are now equipped, and which will increase as more and more translations are made and printed, and secondly because Latin America, through a period of unconscious waiting, has been spared all the trials and tumult of our early days. Latin America has received the Great Announcement that the Faith will be firmly established, when the significance of the Mighty Covenant of Bahá’u’lláh has been thoroughly rooted in the hearts, when ‘Abdu’l-Bahá has definitely directed our procedure, when the Administrative Order has been set up with the Guardian to watch over it, to guide the way and to protect it from the encroachment of every enemy.

Our pioneer teachers have given their all to Latin America. Enfolded in the breast of that continent lies the beloved shell of one of our greatest souls, whose shrine will become a place of pilgrimage and whose spirit now hovers over that land like a

radiant, burning flame of love which must find reflection in the hearts of all.

In each of the Latin American Republics there is now a nucleus; in all but five there are Spiritual Assemblies, and the five which are still lacking the necessary quota are so near to it that even as we are meeting here tonight the goal may be reached! In every country these pioneers have met with the greatest courtesy. They have grown to love those lands and to wish to make their home there. From the border line of Mexico to the Straits of Magellan, from the tropics of Brazil to the mountain peaks of Bolivia, "The length and breadth of that land" as the Guardian instructed, has the Cause of God been heralded, by radio and by press, by lectures and by the loving example of their service have these pioneers accomplished the "meeting of the Americas".

And now as we stand on the threshold of the second Bahá'í century we witness the crumbling of the old order as we pass forever out of its orbit and arm ourselves for the spiritual conquest of the entire world. In this great mission we look forward confidently to the increasing cooperation of the people of Latin

America themselves who already have begun pioneering in their own lands. For to all pioneers 'Abdu'l-Bahá addresses these Words:

"O ye apostles of Bahá'u'lláh! May my life be sacrificed for you! Behold the portals which Bahá'u'lláh hath opened before you! Consider how exalted and lofty is the station you are destined to attain; how unique the favors with which you have been endowed." . . . "The full measure of your success is as yet unrevealed, its significance still unapprehended. Ere long you will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of Divine Guidance and will bestow upon its people the glory of an everlasting life." . . . "Exert yourselves; your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory be firmly established."

Excerpts from addresses delivered on the program of the Bahá'í Centenary, Wilmette, Illinois, May 19-25, 1944.

Editorial

1844 — ORIENT AND OCCIDENT

DURING the past month Bahá'ís all over the world have commemorated the one hundredth anniversary of the birth of their Faith. In the United States Bahá'ís from Canada, Mexico, Central America, South America and nearby islands have spent a week together at the Bahá'í House of Worship in Wilmette, fittingly celebrating the event and counselling together. On the evening of May 22nd, two hours and eleven minutes after sunset, sacred services in that Universal House of Worship commemorated the very hour when the Báb, in the privacy of His own home, declared to His first disciple that He was the long expected Promised One, the Inaugurator of the New Age. As revealed that night this Message was to be carried to "lands in both the East and the West." That night marked the dawn of the age of peace, the age of unity, when the hearts of all people should become united in one religion and all nations should come under one world government.

But by no means do all people as yet recognize the importance of this festival. As we look back it seems strange that it was fifty years before this great glad news came to America, and we find many saying, if this event is really so important to us in the Western World why have we not heard of it before? Such inquirers scarcely realize how widely separated Orient and Occident were one hundred years ago in distance and even more in interests.

What was happening in America in 1844 and the years nearby, before and after? What were the interests of the people? Were they looking for a fresh revelation from God? There were indeed stirrings in the religious world, revivals, missionary activity, and the birth of new sects. And we must not forget that it was in 1844 that the thousands of followers of William Miller who had set that date for the miraculous return of Christ were bitterly disappointed having been led astray by too literal interpretation of the Scriptures. These are not the things, however, which cause the wonder and com-

ment of those who survey the past century. Rather it is the phenomenal development of science and invention, a development again and again termed marvelous, yet never explained.

One writer marking the centenary of his own publication says: "To an extraordinary degree, 1844 was a year which marked the division of the old and the new." He notes particularly that it was in 1844 that the historic first message, "What hath God wrought", went over the telegraph wires and that it was at this time that steam was applied in earnest to ocean transportation.

So while in the East spiritual forces were being released which changed the hearts of men and united those who had been of opposing races and religions in a brotherhood so true that they gave their lives for their belief, in the West the inventive spirit of man was quickened to bring forth means for rapid communication and transportation, the physical means for uniting the East and the West.

Can we believe that it was quite by accident that a fresh revelation of religion in the East and the unparalleled development of science in the West took place simultaneously? Is it not plain that science and vital relig-

ion are both necessary to unite the opposing forces in East and West and bring all into one world community? There is no need to point out to what straits the misapplication of science has led us, to repeat "that each new invention intended for peaceful benefits has been drafted into the service of war". Do we need to be told that the only force powerful enough to rightly direct this inventive genius of man is true religion? "Had material civilization been combined with Divine civilization," asserts 'Abdu'l-Bahá, "these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly denoted to useful inventions and would have been concentrated on praiseworthy discoveries."

It is idle to speculate as to what a different world this might now have been had the majority of people listened and obeyed when fifty years ago the great Message of Bahá'u'lláh and the Báb did come to the Western World. But it is not too late to accept and follow the Divine guidance which this fresh revelation of God's will has given for building the new world in which science is made, not the master, but the servant of religion.

—B. H. K.

The Oneness of Humanity

WILLIAM KENNETH CHRISTIAN

“THE Tabernacle of Unity has been raised; regard ye not one another as strangers. . . Of one tree are all ye the fruit and of one bough the leaves. . . The world is but one country and mankind its citizens.”

So wrote Bahá’u’lláh seventy years ago, at a time when the masses of the world’s peoples were concerned with local problems, local needs, and local aspirations. And Bahá’u’lláh wrote this at a time when the leaders of the world’s peoples were giving no heed to questions of world order.

Yet in the first half of this first Bahá’í century, two momentous things were occurring. Every force making for change in the lives of men was being accelerated at a rate beyond any comparison with a previous era in history. Steel rails were flung across continents. The human voice was projected over a wire; the human voice was captured on a disk. The center of living was changed from a particular city, town, village, or isolated farm. Travel and communication, with an awesome swiftness, revolutionized the area of men’s activity. The practical meaning of

time changed. The five continents, the seas and oceans of the world, and the islands on their waters, were all drawn steadily closer.

During this same period, Bahá’u’lláh, in prison and in exile, lifted high the spiritual banner of world unity and justice. He claimed to be a Messenger of God, a Manifestation of Truth with the same spiritual power and divine authority that had characterized Jesus and the High Prophets of the past. He restated the spiritual obligations of man to God. He exhorted men to a life of honesty, truthfulness, purity, and service.

He decried the growing injustice in the world, the increasing blight and horror of war, the insidious poisons of racial prejudice, of class antagonism, of false national doctrines. He urged the leaders of the world to assemble an international legislature which might act to remove the causes of the world’s distress. But the mighty ones of the earth ignored His plea, and so the world’s peoples now move relentlessly through this bloody epoch, unconscious of the fact that a divine remedy has already been

given to them.

The chief purpose of Bahá'u'lláh's mission is to establish world-wide justice through unity. He has proclaimed: "The best-beloved of all things in My sight is Justice." And this is a proclamation of justice for all men. Bahá'u'lláh did not mean justice for a certain class, for a certain race, for a certain nation, or for a limited combination of nations. He looked at the world as a unit with planetary needs. He regarded the needs, the hopes, and the possibilities of all men. He meant, quite literally, justice for all men, everywhere.

The keynote to this unity which Bahá'u'lláh has declared the basis for universal justice, is the principle of the Oneness of Humanity. This principle is neither "a pious hope" nor a mere restatement of the ideal of brotherhood. Bahá'u'lláh has established again in the heart and the mind the living reality of faith. He creates the desire to achieve justice for all men. He creates an awareness of God's love and purpose. He creates a desire to praise God in word and in deed. But far more than this, Bahá'u'lláh has inseparably joined the spiritual and the practical aspects of life. The Oneness of Humanity is "the

pivot round which all the teachings of Bahá'u'lláh revolve." The social principles of Bahá'u'lláh — consultation, collective security for the maintenance of peace, universal government, universal education — these, and others, are all methods for establishing human oneness. Bahá'u'lláh places social action and responsibility on the same high level of obligation with individual morality. In fact, the divine order for human society, found in the writings of Bahá'u'lláh, is so practical that, in its basic elements, it is being applied now among the Bahá'ís of the world.

By the Oneness of Humanity is meant that all human beings are the children of God; that there is no specially-chosen race in the sight of God; that differing colors of skin constitute an element of variety, and not an element of innate difference or superiority; that differences of religious background are no longer a sufficient excuse for one group of people remaining aloof from another; that variations in political views and economic advantages do not constitute a justification for dominance and exploitation.

And the Oneness of Humanity requires the recognition of the equality of men and women. It requires the formulating of a

world system of education, with some basic curriculum, and with this universal educational program open to boys and girls alike. It requires the selection of an international auxiliary language to facilitate trade, travel, and communication. It means that religion and science should be regarded as co-partners, since they are the great and complementary instruments which can lead the human race along the road of decency and enriched living. This dynamic principle also requires the erection of a world federal government, a super-government, representing the peoples of the earth, dedicated to justice without regard to race, religion, or region.

When this war subsides, the human and material wreckage will be dreadful. We will see the evidence on every hand. And the statisticians will compile their lists. But they will not be able to measure the dark cesspool of hatred, of prejudice, of warped and crooked doctrines.

No limited nationalistic principle, no limited racial principle can serve as the basis for rebuilding our shattered world. We cannot return to the localisms of the past. The habits of the past are no longer safe. The thinking of the past can only betray us now. The world needs the

vision of Bahá'u'lláh. It needs the impact of His loving spirit. It needs the solid unity which only He can create. We must, therefore, sound a warning that the Oneness of Mankind is "the sole means for the salvation of a greatly suffering world."

The American people, especially, are challenged by this principle. For this republic which has developed a high form of just government and which has many times stretched the hand of assistance to oppressed peoples, this republic harbors also one of the most virulent forms of race hatred. Millions of people in this country, because of a mere difference in color, are cursed with an economic, social, and psychological stigma. This is the gravest internal problem for the American people in these years when a world order is evolving.

Besides a warning, this principle, enunciated eloquently and insistently by Bahá'u'lláh, brings "a promise that its realization is at hand." The first beam of this sun of promise flashed across the darkened sky of Persia when the youthful Báb heralded a new religious dispensation. The words of this Forerunner cut the thick veils of bigotry and ignorance which lay like a vast fog over that land. He inspired His followers to deeds of such

valor that the promise of spiritual regeneration in Persia was heard by great scholars in the continent of Europe. The second beam of promise might well be the announcement by Bahá'u'lláh of His mission as God's Manifestation in our age. The third beam of promise would be the embryonic world order, found in the teachings of Bahá'u'lláh and erected by the believers under the guidance of 'Abdu'l-Bahá and Shoghi Effendi, Guardian of the Faith.

Shoghi Effendi has written: "Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Bahá'u'lláh, and to meditate upon the World Order which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization."

Bahá'u'lláh already has created the impossible—the uniting of peoples of all races and cultures in one world-wide spiritual community. The methods and the standard of the Bahá'í world community incline neither to the East nor the West, neither to the

Jew nor the Gentile, neither to the rich nor the poor, neither to the white nor the colored. Within the Bahá'í community, the Oneness of Humanity is already an accomplished fact. A divine pattern of world order has been given, and it is already taking form in the communities of Bahá'ís throughout the world.

The Oneness of Humanity demands the moral and intellectual regeneration of the individual. Each age requires the new measure of a man. Bahá'u'lláh sets the standard thus: "All men have been created to carry forward an ever-advancing civilization." . . . "Bend your energies to whatever may foster the education of men." . . . "Let your vision be world-embracing rather than confined to your own self." . . . "Equity is the most fundamental among human virtues. The evaluation of all things must needs depend upon it." . . . "Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue." . . . "That one indeed is a man who, today, dedicateth himself to the service of the entire human race."

The new measure of a man—

what can create a new type of thinking and conduct? What force can so inspire and sharpen the minds of men that they may be fit instruments for the creation of a just and enduring world order? The answer is religious faith. Religion, renewed in our age by a Manifestation of God; religion, purified from the prejudices and superstitions of the past; religion, restated in the terms of our age and fashioned for the needs and possibilities of our age—such a Faith, Bahá'ís are convinced, has the power to regenerate mankind. Such a Faith is the Faith of Bahá'u'lláh—a divine remedy sent by God for the healing of the nations and the resurrection of man.

The Bahá'í lives and moves and has his being in the belief that the Kingdom of God will be established upon the earth. The Bahá'í is that individual who, through the confirming power of faith in Bahá'u'lláh, struggles against the currents of disunity and prejudice in the whirlpool of public opinion, and struggles within himself, in an effort to rise to a level of spiritual maturity and social action where he lives the principle of the Oneness of Mankind. The Bahá'í is the promise and the sign that a new type of conduct is being fashioned—men and women with a

world vision and a sense of humanity that is deep and all-inclusive.

The Oneness of Humanity also "implies an organic change in the structure of present-day society." Bahá'u'lláh foresaw that humanity was about to enter a crisis of unparalleled magnitude, and that the final resolution of that crisis would require the establishment of a world government. In the words of the Guardian of the Faith: "Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not volun-

tarily agree to submit their cases to its consideration." This world government would promulgate "a single code of international law—the product of the considered judgment of the world's federated representatives." Such a World Order as this which Bahá'u'lláh anticipated, would make the Oneness of Humanity a living fact everywhere upon the earth.

The spiritual regeneration of men and women, and the erection of a world government will mark the beginning of the greatest era in human history. Slowly men have progressed from the filthy, diseased, superstitious, and ignorant conditions of the early ages. Starting with the tribal form of society, larger and more orderly units of government have been evolved. The knowledge of men and their sense of idealism have also developed.

But the childhood of the human race is over. The wars and chaos of our time mark the height of humanity's adolescence. World unity will mark the beginning of humanity's maturity. Bahá'u'lláh heralds the achievement of this goal. The objective of His Faith is to unite the peoples of the world in "one faith and one order." This will be "humanity's coming of age."

We discover, then, that this

pivotal principle of Bahá'u'lláh, the Oneness of Humanity, is not "a pious hope" nor a mere restatement of the ideal of brotherhood. It is a clear warning, yet also holds the promise of definite realization. It demands the moral and intellectual regeneration of the individual. It "implies an organic change in the structure of present-day society." Finally, it "represents the consummation of human evolution."

Bahá'u'lláh has written: "This is the Day in which God's most excellent favors have poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. . . . Soon will the present-day Order be rolled up, and a new one spread out in its stead."

This is the consummating age, the climactic age, the fruit-bearing age in human history. But a consummation is not an easy thing, no matter how much men may devoutly wish for it. A great climax is never reached without pain. The tree cannot bear fruit unless the fragile beauty of the blossom dies, to be reborn in a form and with a sub-

stance that will nourish men and women. The peoples of the earth dwell in the fear, misery, and blood of war. But this war marks the death pangs of the old order of materialism, of greed for power, of exploitation, and of disunity. God moves in human history. His hand is above all things. The old order is perishing around us. A new order, founded on the Oneness of Humanity, is taking shape under the guidance and protection of God.

When we think, at this Centennial, of the glorious events of the past one hundred years, of the rich treasury of truth in the Bahá'í Revelation, and of the undreamed and immeasurable possibilities of the future, our joy is mixed with a great gratitude. Is it any wonder that 'Abdu'l-Bahá has said: "Behold the portals which Bahá'u'lláh hath opened to you."

Address delivered on the program of the Bahá'í Centenary, May 19-25, 1944.

God is one; the effulgence of God is one; and humanity constitutes the servants of that one God. God is kind to all. He creates and provides for all; and all are under his care and protection. The Sun of Truth, the Word of God shines upon all mankind; the divine cloud pours down its precious rain; the gentle zephyrs of his mercy blow and all humanity is submerged in the ocean of his eternal justice and loving-kindness. God has created mankind from the same progeny in order that they may associate in good-fellowship, exercise love toward each other and live together in unity and brotherhood.

But we have acted contrary to the will and good-pleasure of God. We have been the cause of enmity and disunion. We have separated from each other and risen against each other in opposition and strife. How many have been the wars between the peoples and nations! What bloodshed! Numberless are the cities and homes which have been laid waste. All of this has been contrary to the good-pleasure of God for he hath willed love for humanity. He is clement and merciful to all his creatures. He hath ordained amity and fellowship amongst men.

—'ABDU'L-BAHÁ

America and the Most Great Peace

ROWLAND ESTALL

IF EVIDENCE were needed to prove the prophetic insight of the Founders of the Bahá'í Faith, surely none more powerful could be offered than this gathering here in the heart of the American continent, where over a thousand of its members from every part of North and South America have assembled to do honor to their Faith, and to celebrate the hundredth anniversary of its birth.

How far removed did Persia seem, and how remote the possibility of its influence upon the life and future of this country, when the first reference was made to this new world religion by an obscure clergyman speaking in Chicago in 1893. Not so remote, however, that the potentiality of the brief message there spoken could fail to strike a responsive chord in at least the hearts of a few receptive souls who heard it. From their historic journey to 'Akka just fifty years ago of which we have heard tonight, and the subsequent early development of the Faith on this Continent, climaxed by the visit of 'Abdu'l-Bahá to America in 1912, followed by the steady consolidation and growth of the

American Bahá'í Community, crowned eventually by this most recent and challenging expansion of the Faith to all parts of this hemisphere, has now come about this extraordinary gathering. If from so unlikely a beginning such tremendous progress has taken place; what, we may well ask ourselves, is likely to be the result fifty years from now of this present Convention. Here we must draw again upon the vision and wisdom of 'Abdu'l-Bahá and of Shoghi Effendi, His appointed successor, to gain further insight into the world mission which has been given to America. For 'Abdu'l-Bahá specially laid upon America the responsibility of becoming the standard-bearer of the Most Great Peace and of carrying to all corners of the world His Father's universal teachings for the ultimate unity and solidarity of the human family. "May this American Democracy", He declared, "be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the Standard of the Most Great Peace." And

again: ". . . The American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people. . . . The American Continent gives signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually."

Shoghi Effendi after Him, in a recent letter to the Bahá'ís of America, has referred clearly both to the conscious efforts exerted towards the fulfillment of this purpose by the organized community of the followers of Bahá'u'lláh in the North American continent and the unconscious forces that are simultaneously although insensibly shaping the destiny of America and moulding it into an instrument fitted to "lay the corner-stone of a universal and enduring peace, to proclaim the solidarity, the unity and maturity of mankind and assist in the establishment of the promised reign of righteousness on earth."

The initial goal in this great world purpose often referred to as the Lesser Peace by Bahá'u'lláh, is expected to terminate in the achievement of political

unity throughout the world. Speaking to an official of the United States Government during His visit to America in 1912, who had questioned him as to the best manner in which to promote the interests of his Government and people, 'Abdu'l-Bahá replied, "You can best serve your country if you strive, in your capacity as a citizen of the world, to assist in the eventful application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world." Evidences are accumulating rapidly that the people of America are at last willing to accept this advice given so long ago, and to see in it their own best self-interest. Such evidences might be cited as the change from historic isolationism, so rapid since Pearl Harbour, the almost simultaneous participation in the common world war, and the enormous part which the American people and the resources of this Continent are playing in the fight against Fascism, that dark nightmare of repressed and ancient fears sprung suddenly into conscious expression again for a last battle between the world of nature and its evil spirits personified in the mind of Man, and the

maturing God-like consciousness which seeks now to attain a final victory after its long journey through the lesser worlds. Signs are not wanting also that we are recognizing the need to clean up our own festering prejudices and give effect to the equality of racial rights so that we can properly speak out against similar prejudices in other parts of the world and under different flags. So common is the assumption now that America must play its part in creating some lasting form of collective security, with the necessary power to back it up, that we even begin at times to lose sight of the importance of keeping this next specific goal in mind, lest at the last minute reactionary forces should abort again the sincere attempts of America's leaders, as happened under similar circumstances following the last war, to throw the weight of this country's enormous political and material power behind the will of its people for an effective world peace. Already, however, beginnings are being made to organize the world's resources, and the promise is not lacking that all peoples everywhere shall have access to an equitable share in its goods and services, which only the growing consciousness of world unity could have engendered. The beginnings made

in this direction by the United Nations' Relief and Rehabilitation Administration are themselves a conspicuous contribution towards the achievement of economic and political unity which, as I have indicated, is the meaning of the Lesser Peace.

While this secular activity is going on, the American Bahá'ís, spurred by the specific challenge of their teachings, are preparing now, after the accomplishments of the last fifty years, to play an ever-increasing role in the world propagation of their Faith, and the ultimate realization of all its principles, which is the goal of the Most Great Peace. For peace cannot be secured by legislation alone, nor can science effect it, but only the recognition of the Divine purpose for all mankind and the ultimate adoption of one world faith can ever insure the peace and tranquillity of the world. This ultimate goal is best expressed in a passage from Bahá'u'lláh's letter to Queen Victoria in which He said: "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and

inspired Physician. This verily is the truth, and all else naught but error."

Here are some of the more specific tasks which American Bahá'ís have already been given. On the teaching front they have been enjoined by 'Abdu'l-Bahá in those historic tablets to America which enunciated America's Spiritual Mission, to undertake the spreading of the Faith throughout Europe, Asia, Africa and Australasia after its secure establishment in this hemisphere. This alone is a task of unparalleled magnitude. Simultaneously, and on the administrative front, Shoghi Effendi, the first Guardian of the Faith, has provided the following summary of some of the opportunities in the development of the Faith in which the American Bahá'ís will be called upon to play a part: "The election of the International House of Justice and its establishment in the Holy Land, the spiritual and administrative center of the Bahá'í world, together with the formation of its auxiliary branches and subsidiary institutions; the gradual erection of the various dependencies of the First Mashriqu'l-Adhkár of the West, and the intricate issues involving the establishment and the extension of the structural basis of Bahá'í community life;

the codification and promulgation of the ordinances of the Most Holy Book, necessitating the formation, in certain countries of the East, of properly constituted and officially recognized courts of Bahá'í law; the building of the Third Mashriqu'l-Adhkár of the Bahá'í world in the outskirts of the city of Tíhrán, to be followed by the rise of a similar House of Worship in the Holy Land itself; the deliverance of Bahá'í communities from the fetters of religious orthodoxy in such Islamic countries as Persia, 'Iráq, and Egypt, and the consequent recognition, by the civil authorities in those states, of the independent status and religious character of Bahá'í National and local Assemblies; the precautionary and defensive measures to be devised, coordinated and carried out to counteract the full force of the inescapable attacks which the organized efforts of ecclesiastical organizations of various denominations will progressively launch and relentlessly pursue; and last, but not least, the multitudinous issues that must be faced, the obstacles that must be overcome and the responsibilities that must be assumed, to enable a sore-tried Faith to pass through the successive stages of unmitigated obscurity, of active repression, and of com-

plete emancipation, leading in turn to its being acknowledged as an independent Faith, enjoying the status of full equality with its sister religions, to be followed by its establishment and recognition as a State religion, which in turn must give way to its assumption of the rights and prerogatives associated with the Bahá'í State, functioning in the plenitude of its powers, a stage which must ultimately culminate in the emergence of the worldwide Bahá'í Commonwealth, animated wholly by the spirit, and operating solely in direct conformity with the laws and principles of Bahá'u'lláh."

Here then are two goals—the Lesser and the Most Great Peace. The former looks towards the establishment of a preliminary and intermediary form of world order built upon the existing, although fundamentally inadequate political institutions. The latter represents a complete transformation in both the spirit and form of society throughout the world, and the conscious, voluntary integration of humanity with the Divine purpose. For Man does not live by bread alone. It is not enough to provide food, clothing and shelter—the necessities of life—and to distribute these throughout the rest of this devastated world.

Not only food and material necessities are required, but new spiritual life and healing. Ours is the task to sow again in the earth of men's hearts, scorched by the fires of conflict and hatred, the fertile seeds of love and unity, to bring sustenance once more to the starved and suffering spirits of men. From this Continent we must send forth men and women to associate in fellowship with the peoples of the world, and to unite them, even as the people of this continent associate together in friendship and freedom.

This is our opportunity both as individuals and citizens of this free Continent. The task is God's, but we must rise to do our part. Life, Liberty and the Pursuit of Happiness can no longer be the ideal of one nation and not of others. We can no longer escape from an old world to a new. Such former conceptions of geographic isolation and refuge are gone forever. We are but one world. If there is death and destruction anywhere it is ours. The bell tolls for America, too. If there is to be happiness for us, there must be happiness too for all people everywhere. This is the new self-evident truth, and is the world logic of the premise that all men are created equal.

From Centenary Program, May 19-25, 1944.

WITH OUR READERS

THIS issue of *World Order* is a souvenir of the Bahá'í Centenary celebration just passed, a record in part of that great occasion. From time to time we expect to print other Centenary addresses for which we lack space in this issue.

* * *

Friday evening, May 19, when the first meeting of the Centenary celebration was held was devoted to the history and meaning of the Bahá'í House of Worship, the exterior ornamentation of which was completed in 1943 as preparation for this anniversary. Allen B. McDaniel whose address on the construction of this universal house of worship we print is a consulting engineer of Washington, D. C., and Waterford, Virginia; a Bahá'í of long standing, and from the beginning of its construction, the wise and devoted consultant in building problems of the edifice.

Carl Scheffler, well known to our readers as one of the early followers of Bahá'u'lláh, has also been associated for many years with the building of the House of Worship. Mr. Scheffler is an artist and art teacher in Evanston, Illinois.

Tuesday evening's theme, May 23, was that of North America. At that time, Mr. Rowland Estall spoke on "America and the Most Great Peace." Mr. Estall is secretary of the Regional Teaching Committee of that part of Canada in which he now lives, Manitoba. He not only helped found the Winnipeg Assembly but also has been active in the Cause in

Montreal and Vancouver. He is a graduate of McGill University.

The program Wednesday evening, May 24, was devoted to the general topic of the meeting of the Americas. Eleven delegates from Latin American republics were present. The historic background of the rise of the Pan-American movement was presented by the guest speaker, Philip Leonard Green of Washington, D. C., an authority in this field.

Sr. Octavio Illescas, a Peruvian now residing in Los Angeles, California, who is chairman of the Bahá'í Inter-America teaching committee, spoke the same evening on the subject, "Bahá'u'lláh's Gift to Latin America." His address and that of Mrs. Stuart French, "The Awakening of Latin America," appear in this number of *World Order*.

Mrs. French is secretary of the Bahá'í Inter-America Teaching Committee which has dispatched teachers and settlers to many parts of Central and South America.

William Kenneth Christian whose address, "The Oneness of Humanity" appears in this issue is a frequent contributor to *World Order*. Mr. Christian is a graduate of New York State College for Teachers and Cornell University. He is now teaching at Syracuse University. He has also taught at Bahá'í summer schools and is secretary of the Bahá'í College Teacher's Bureau.

The July issue will present a number of additional Centenary talks.

—THE EDITORS.

WORLD ORDER

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The Architect's Design

EARL H. REED

THE design and construction of the Bahá'í Temple conveys an impression of deep and sincere religious conviction. Like the Dome of the Rock in the Mosque court at Jerusalem, on the site of Abraham's sacrifice and the Temple of Solomon; like the pillared holy places of Egypt, Greece and Rome; like Amiens and St. Peter's and even resembling the solidity of Moses' mountain, it signifies the Divine aspirations of mankind.

Here rich symbolic elements of fine and staunch material have been skillfully interwoven to form an impressive mass which unmistakably tells the Bahá'í story in terms of Architecture. Accomplishment of this end was the dominant task of Louis J. Bourgeois, the Architect. And he met it well, as one performing a prolonged act of faith.

So expressive is the structure that this observer has been largely able to derive from it

his limited understanding of the philosophical and religious background from which it emerged. It affords striking example of effective cooperation of those who build with those for whom they build. Some "spell" has indeed been cast over the enterprise. A definite program, so essential in any building process, was presented, comprehended, and is in process of realization in a manner not often seen in this age of over-night construction "miracles." The program is broad, fresh and vital—and so is its architectural answer.

But what of the needs stated in this program? The Book of Laws said, "Construct edifices in the most beautiful manner possible"; the Guardian said that around the central edifice, "—shall cluster—institutions of social service", and, "higher scientific education", but "the central building will be devoted solely—to prayer and worship",

that it, "must have nine sides, doors, fountains, paths, gateways, columns, and gardens"—"with the ground floor, galleries and domes." And finally, "Thus science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity". Such are the bare outlines of a noble architectural program.

During forty years, so much of it has been accomplished in a planned and orderly fashion, as to leave little doubt but that in good time, the complete vision will be actualized. By 1944, as required, the fabric has been erected and the exterior finished as well. The manner of doing has called forth admiration on every side. Without world wide support and sacrifice this would not have been possible — many, like the humble shopman in distant India who gave his sleeping mat, have contributed in free will fashion.

Hundreds of minds and hands have been utilized in the building of the Temple—Architects', Engineers', Builders', Sculptors', skilled Craftsmen's and Labourers'. Last but not least the members of the Faith itself, acting through their democratically constituted Executive Committee should be mentioned, numbering five thousand active workers in

North America alone. Each has had a share in developing this important regional home of a universal religious concept.

By 1909 the Wilmette site had been purchased. It is admirably suited to effective carrying out of the central portion of the program. Free views are afforded of the nine sided structure from many directions and it is displayed to full advantage. Processes of architectural planning have been adequate to produce a satisfying mass and at the same time a functional result. The first floor was wisely raised high above Lake Michigan and adjoining streets so that the dome, soaring one hundred sixty one feet above it, becomes a landmark of great distinction, dominating the region. This also made possible the securing of extensive floor areas in the ground floor for auditorium, radiating alcoves and utilities, without destroying the simple and powerful effect of the domed Hall of Worship. Technological advances in ventilation, air conditioning and lighting have greatly extended the potentialities for use of this subterranean space.

This observer well remembers first seeing, about 1920, the large plaster model of the Temple which had been prepared to present the architect's concep-

tion. Like many fellow architects he was struck by the originality of the design and the bold beauty of the dome. A fine design inevitably undergoes processes of modification and refinement during its developmental stages. The Temple was no exception. The thinning down of its girth at the behest of 'Abdu'l-Bahá was an act of technical intelligence, which at one stroke assured a soaring grace to the structure, eliminated unneeded space and reduced costs of construction to a practicable basis.

The same doubts assailed this observer as many others regarding the novel axial relationship of the inviting segmented entrances with the central mass behind—for passage to the Hall of Worship is effected directly toward and through each of the nine, four pointed bases, of the superstructure supports. But rigid technical investigation and the judgment of passing time have confirmed the correctness of this disposition of the encircling entrance vestibule mass. Through it the edifice gains a most unusual quality of aliveness.

He remarked year by year, the successive steps of construction—the sinking of the caisson wells to bed rock in 1921, the completion of the fort-like lower

portion containing the auditorium, and then of upper portions and the galleries. Finally the dome itself was raised and received its distinguished ornamentation. Not until recently did close examination reveal to this observer that the best known building methods and materials had been applied to assure long life and continued comeliness to this unique structure.

In common with other religious buildings, Bahá'í Temple includes in its composition many symbolisms. Intertwined curved forms signifying cosmic unity; the out-giving meanings of the many fine sculptured pierced openings; sides numbered to the greatest digit for nine world religions and eighteen encircling steps; inwrought swastika, cross, crescent and star; carved utterances such as "The earth is but one country and mankind its citizens." Diverse motives of historic styles have been employed. High flung, above all, are the pointed segmental ribs of the dome, lending spiritual character to the whole in a fashion heretofore untried.

A beautiful design ignobly executed would have constituted a negation of the principles underlying the Bahá'í Faith. But the Temple structure, a work of the late Major H. J. Burt, was skill-

fully and solidly designed in harmony with the architect's intent. The Hall of Worship, though incomplete, is already impressive with its exposed, rhythmical, concrete members. Such stark structure is much admired by moderns today. Yet the practical policies adopted for the Temple, require that it be clothed in richer material to bring human scale to its vast volume and an atmosphere of divine worship through subtly controlled lighting, modulated space enclosure, and color.

The architectural committee, of which Mr. Allen B. McDaniel has long been a member, made a most fortunate move when it chose for the exterior, the brilliant white, cast-concrete product, of the Earley Studio. How its quartz aggregate was developed and the steps of its modelling, casting and ingenious attachment to the structure were worked out form a fascinating chapter of the history of the building of the Temple. This observer is not aware of the existence of a finer example of cast-concrete application than the present one. By way of appraisal, one has only to examine the perfection of the encircling steps, each laid one-half inch from the next for drainage, and allowance for ex-

pansion, as are all other cast sections. In the dome they are ten feet square in places, carefully reinforced with steel, here as everywhere else, and they weigh up to three and one-half tons. As completion stages are entered upon, many complex problems of material selection will be encountered—may the committee be equally successful with these.

In the not too distant future, judging from the astonishing growth rate of membership in the Faith, numerous other architectural problems of more general nature must also be met and solved. For instance that of a landscape setting in order to merge the monumental domed mass of the Temple into its small scale suburban location; the arranging of entrance approaches and most important of all, the location and disposition of social service and educational elements in completion of the ensemble. That decisions in these matters will be wisely made as to order and method, also seems certain.

No attempt has or will be made here to attach a label of historic style to Bahá'í Temple. It is vital and universal in spirit, befittingly Oriental in its intricacy of treatment, and the dome ornament is vigorously modern. A modest statement by

the architect contains this passage, "those structural lines which originated in the faith of all religions are the same but so covered over are they with decoration picturing creed upon creed and superstition after superstition, that we must needs lay them aside and create a new form of ornament." Thus did he succeed in weaving into the Temple a notable expression of "unity of all religious mankind", creating thereby a monument to universal peace among men.

Louis J. Bourgeois passed away just before the starting of the work on the superstructure in 1930. He had completed his design, including full-sized drawings of remarkable accuracy, we are told. Some reached a length of one hundred nine feet and involved tremendous effort. From his studio home on Lake Michigan, just east of the Temple, he had hoped to enjoy the supreme satisfaction of an architect—that

of viewing day by day, the progressive realization of his architectural dreams.

French Canadian by birth and trained in Paris, he had assisted Louis H. Sullivan, the Chicago master, and other architects, erected churches in Canada, and participated in the Hague Peace Palace competition during an active professional life. He was a member of the Bahá'í Faith and the design of the Temple was his culminating work. In its interest and in order to consult with the Leader of the Faith, he made a pilgrimage to Palestine where he left some original drawings. His vivid spirit lives on within these walls which he never saw. A fellow architect feels it a privilege to pay Louis J. Bourgeois tribute on the occasion of the Centenary of the Bahá'í Faith which he served so well.

Address delivered on the program of
the Bahá'í Centenary, May 19-25, 1944.

When the Mashriqu'l-Adhkár is accomplished, when the lights are emanating therefrom, the righteous ones are presenting themselves therein, . . . then the believers shall rejoice, the hearts shall be dilated and overflow with the love of the All-living and Self-existent God. The people shall hasten to worship in that heavenly Temple, the fragrances of God will be elevated, the divine teachings will be established in the hearts like the establishment of the Spirit in mankind; the people will then stand firm in the Cause of your Lord, the Merciful.

—'ABDU'L-BAHÁ

‘Abdu’l-Bahá in America

MARZIEH GAIL

ONE of the poems of William Blake centers around the legend that Jesus visited the West. This poem has been set to music and Paul Robeson sings it unforgettably. Blake says among other things: “And did those feet in ancient time Walk upon England’s mountain green? . . . And did the Countenance Divine Shine forth upon our clouded hills?”

Almost in our time, a world faith has been born. One of the Central Figures of this faith journeyed to the West. ‘Abdu’l-Bahá’s western journey will mean more and more to this hemisphere and to the whole world, as the years go by.

‘Abdu’l-Bahá sailed on the *Cedric* from Alexandria, and He reached New York April 11, 1912. The reporters went aboard the *Cedric* at quarantine. The ship was held up several hours because there was small-pox and some typhoid aboard. They found the Master on the upper deck, standing where He could see the pilot; one of the interviewers, Wendell Phillips Dodge, wrote an especially fine feature article which the As-

sociated Press later spread throughout the world.

‘Abdu’l-Bahá’s face, the account says, “was light itself.” He was “strongly and solidly built . . . alert and active . . . His head thrown back and splendidly poised . . . A profusion of iron grey hair bursting out at the sides of the turban and hanging long upon the neck; a . . . massive head . . . remarkably wide across the forehead and temples . . .” He was wearing a long black robe over a second robe of light tan, and His turban was pure white.

‘Abdu’l-Bahá was always at home with everyone. When the reporters approached Him He talked to them about newspapers. He said: “There are good and bad newspapers. Those which . . . hold the mirror up to truth, are like the sun: they light the world. . . .”

During the crossing, the Master had spent much of His time standing beside the wireless operator. He was greatly interested in modern inventions; He was to say: “Science is not material; it is Divine . . . every other blessing is temporary. Science

is a blessing which man does not have to give up."

The reporters were pleased when 'Abdu'l-Bahá told them a story about a pilgrim going to Jerusalem; 'Abdu'l-Bahá had said to the pilgrim that love for God should be to him as a telegraph wire, one end in the heavenly kingdom, the other in his heart. The pilgrim answered that his telegraph wire had broken down. The Master had replied: "Then you will have to use wireless telegraphy."

There was a memorable moment when the *Cedric* passed alongside the Statue of Liberty. As you know, the Statue seems almost a living presence. There is a definite feeling of holiness about it, because it embodies the hope of so many millions of people around the planet. 'Abdu'l-Bahá, standing on the deck before it, "held His arms wide . . . in salutation and said, 'There is the new world's symbol of liberty and freedom. After being forty years a prisoner I can tell you that freedom is not a matter of place. It is a condition . . . When one is released from the prison of self, that is indeed a release.'"

The reporters asked Him about women's suffrage. He told them that women should be given the same advantages as

men—that if you had to choose between educating a boy and a girl, educate the girl—that even physical inequalities are due to custom and training. He added that the world of tomorrow will be much more a woman's world than now, because "the spiritual qualities . . . are gaining ascendancy."

All this time, and since early morning, hundreds of Bahá'ís had been waiting on the pier. 'Abdu'l-Bahá did not wish a public welcome, and when the ship docked, He sent word that they should meet Him that afternoon at the home of Mr. and Mrs. Edward B. Kinney.

In looking over the records of that journey, we find that the American clergy, both rabbis and ministers, gave 'Abdu'l-Bahá a special welcome and paid Him many tributes. A few sacrificed their pulpits to become declared Bahá'ís.

His first public talk in America took place in a church. It was the Church of the Ascension on lower Fifth Avenue in New York. This old church is open day and night, and some of us like to go there and remember the days of the Master, because His presence is always immediate there. A light always burns on the altar between two white candles. There is a low,

carved wooden pulpit. The stained glass is aquamarine and amber, draped Gospel figures and sky and blossoms; much pale gold, and an Oriental feeling; pale gold organ pipes, like bars of sunlight moving into the shadows. The rector, Percy Stickney Grant, said when he introduced 'Abdu'l-Bahá: "In Him we see a master of the things of the spirit."

Another early talk was at the Bowery Mission in New York. 'Abdu'l-Bahá told the poor that they were His companions. He told them that Jesus lived in the fields, exposed to rain and cold. He said happiness does not depend on wealth. At the close He shook hands with each of the three or four hundred men present and gave each some pieces of silver, so that none of them went without food and a bed that night. 'Abdu'l-Bahá Himself was poor to the end of His life, because He gave everything away. During His last night on earth, they wanted to change His night robe to cool Him from the fever; they looked for His other robe, but He had none because He had given it away.

Soon after coming to America the Master visited Washington. He was greeted at the railway station by Persia's envoy. Banished from His native land,

'Abdu'l-Bahá was nevertheless welcomed across the world by Persia's representative.

In Washington many leading personalities of the day were presented to the Master at the home of Mr. and Mrs. Parsons and also at the Persian Legation. The Red Cross was having its ninth international meeting, and its Secretary, Miss Mabel Boardman, generally left her office only to consult with President Taft, but she came to the Legation to meet 'Abdu'l-Bahá; among others present at this reception were Admiral Peary, just back from the North Pole and the celebrity of the hour, and Alexander Graham Bell, inventor of the telephone. The Master met each one and said something specially directed to each. To Admiral Peary He said, smiling: "You have been afar off, in those northern regions. What did you find there, except ice and cold? If you journey in the regions of heaven, you will find the Divine Presence."

Alexander Graham Bell was so impressed by the Master that he invited Him to attend a Wednesday night symposium at the Bell home, where every available scientist of note was a frequent guest. In the course of His talk there, the Master said that the telephone was vitally im-

portant, but that His own work was to teach men how to communicate with God.

In Washington, ‘Abdu’l-Bahá also spoke to over one thousand of the faculty and students at Howard University. He always seemed happiest when both Negro and white were present, as on this occasion. The audience listened breathlessly. His talk was “followed by a positive ovation and a recall.”

‘Abdu’l-Bahá always approached the question of human varieties without sentimentality. He simply declared that all human beings are made of one substance. That day at Howard He said: “Today I am most happy . . . I see the white and colored people together. In the estimation of God there is no distinction of color; all are one in the color . . . of servitude to Him . . . I pray in your behalf that there shall be no name other than that of humanity among you.”

There was a famous children’s meeting held in Washington, typical of many that followed. (The Master had time for the children. One child printed a letter to Him, and He answered it on the back, in His own hand, and returned it to the family to keep.) He blessed and embraced the children and gave

them gifts: rock candy, or perhaps an envelope full of flower petals. He taught the giving of presents. A Bahá’í who sat outside His door told me that from dawn till midnight, people would stream in with fruit or flowers, and each person would leave with some gift another had brought.

Costly gifts He would not accept. He did not permit the American Bahá’ís to pay His expenses or to give Him things. He said you should even shake the dust of a town off your shoes and not carry it away with you.

Late one afternoon in Washington He said: “Today from morning until this moment, I have been speaking. From dawn even until now.” Looking back, we wonder how His body could bear the load. In New York alone, during the seventy-nine days He was there, He made public addresses in, or formal visits to, fifty-five different places. He was sixty-eight; He had been a prisoner forty years. Once He said to Juliet Thompson: “I work by the confirmation of the Holy Spirit. I do not work by hygienic laws. If I did I would get nothing done.” That afternoon, He spoke of the sinking of the *Titanic*; He was grieved that some of His fellow-passengers had transferred at Naples, from the *Cedric* to the

Titanic. He said: "At first it is very difficult to welcome death." Then He told them: "These things take place sometimes that men may know that there is a Protector, and that is God . . . may know that He is the real Keeper."

In Chicago 'Abdu'l-Bahá spoke before the Fourth Annual Convention of the National Convention for the Advancement of Colored People. He said that being made in the image and likeness of God was not meant in a physical sense, but that "the perfections of God, the divine virtues, are reflected . . . in the human reality." He spoke at Hull House, saying "There is need of a superior power to overcome human prejudices . . ." He addressed the Federation of Women's Clubs and the Theosophical Society.

A photograph shows 'Abdu'l-Bahá here, on this ground, laying the cornerstone of this Temple. The Master is seated, perfectly natural and at ease, holding a wooden implement of some kind. Every one in the picture looks serious, and aware. In the corner you can see Lua, the Mother Teacher of the West. The Master broke the earth with a gold trowel; then He called for more workmanlike implements and they brought an axe and

shovel. The nations whose citizens helped break the ground that day were Persia, Syria, Egypt, India, South Africa, England, France, Germany, Holland, Norway, Sweden, Denmark, the Jews of the world, and the American Indians. When the Master set the stone in its place He said, "The Temple is already built."

In the same way, we Bahá'ís know that the federated world of the future — the Most Great Peace — is already built.

Speaking at the Plaza Hotel in Chicago, the Master said this about the destiny of America: "... because I find the American nation so capable of achievement, and the American Government the fairest of Western Governments, its systems superior to others, My wish and hope is that the banner of peace may be raised first on this continent, that the standard of the Most Great Peace may here be unfurled. May the nation of America and its government unite in their efforts, in order that this light may dawn from this point and spread to all regions. . . ."

He loved to walk in Lincoln Park. There is a photograph showing the Bahá'ís seated on park benches around Him and listening to Him teach. One day in the park He said: "Some of you have observed that I have

not called attention to any of your individual shortcomings. I would suggest to you, that if you shall be similarly considerate in your treatment of each other, it will be greatly conducive to the harmony of your association."

Somewhere in America ‘Abdu’l-Bahá had a memorable talk with a rabbi. The rabbi finally said, "Indeed, you are one of the greatest logicians of the world. Up to this time I have been talking to you as a man; now I will address you as a rabbi." As always with the Jewish peoples, ‘Abdu’l-Bahá explained the station of Christ and urged them to accept Him. He showed how Jesus spread the Old Testament around the world. He said that if they would declare that Christ was the Word of God their troubles would be over. Of their persecutions He once prophesied: "You must not think it is ended. The time may come when in Europe itself they will rise against the Jews." The rabbi objected to the Christians worshipping Jesus and the Master replied: "Christ was the mirror; God was the sun."

Among the interviewers one of my favorites is ‘Abdu’l-Bahá’s talk with Hudson Maxim, the inventor. Maxim invented a high explosive called "Maximite"; he

was the first in America to make smokeless gunpowder; he built a dynamite factory, and so on. The Master showed on this occasion that He could speak with humor even about the central purpose of His life—world peace; He said: "During these six thousand years there has been constant war, strife, bloodshed. We can see at a glance the results. Have we not a sufficient standard of experience in this direction? Let us now try peace for a while. If good results follow, let us adhere to it. If not let us throw it away and fight again. Nothing will be lost by the experiment."

Maxim said, our industries kill more men than war does, through preventable accidents. The Master replied, "War is the most preventable accident."

Maxim kept minimizing the dangers of modern warfare. He said, "War is no more dangerous than automobiling." The Master kept insisting on the terrific power of modern war, describing results which have only been realized today. He said, "...in modern times the science of war has reached such a stage of perfection that in twenty-four hours one hundred thousand could be sacrificed, great navies sent to the bottom of the sea, great cities destroyed . . . The possibilities

are incalculable, inconceivable. . . ." Maxim replied by making a diagram to show one's relative safety when in the neighborhood of an exploding bomb.

One minister who came was not friendly. 'Abdu'l-Bahá answered all his questions with reserve and patience. The minister asked by what authority Bahá'u'lláh is placed with Abraham, Moses and Jesus—and 'Abdu'l-Bahá said, "Today we believe Bahá'u'lláh to be an educator of humanity, as Abraham, Moses, and Jesus were educators. . . If He has opened the doors of human hearts to a higher consciousness, He is a heavenly educator. If He has not accomplished this we are privileged to deny His claim. . . ." Then 'Abdu'l-Bahá gave the minister an armful of white roses.

In the pine grove at West Englewood, New Jersey, the Master founded a commemorative meeting which will last always. He said, "The very words I utter to you on this occasion shall be reiterated . . . in the ages to come." There were Negro and white present—there were Jews, Christians, Moslems. The Master was Host. As always when He was present, there was love present.

He brought something back to the world that had died out of it. He brought love back. His stay on earth with us reminds me of something Swedenborg has written: "There was a certain hard-hearted spirit with whom an angel spoke. At length he was so affected by what was said that he shed tears, saying that he had never wept before, but he could not refrain, for it was love speaking."

When the Master first came to America a moving picture company requested Him to pose for them. He replied "Khaylí khúb" (very good). The Bahá'ís were horrified. They told Him that His photograph would be shown in moving picture houses all over the country. He replied "Bisyár khúb" (most good). The company took a wonderfully impressive short of Him; as He was photographed, He was praying that God would bless this means of spreading the Faith.

Later the Bahá'ís requested Him to have a longer film made and this was done in the Howard MacNutt home in Brooklyn. Many of you have seen it. The Master is all in white. He strides up and down in the garden, reminding one of what the ancients said—that the gods were known by their walk. He also shows

His absolute meekness and servitude—going here and there as the Bahá'ís asked. You may have noticed that in the film, a lady kisses His hand; His reaction is instant disapproval. He did not wish such demonstrations, because He said we are all servants. In one shot He is almost completely hidden—by hats—ladies' hats. A long line of people pass before Him, many of them women, each one supporting a 1912 hat. (I privately call that scene the Clouds which obscure the Sun of Truth.) A recording was later made of His voice, speaking the same words as in the film, but everyone agrees that it does not affect one as did His living voice.

At first it seemed as if the Master did not plan to visit California. He said that He had already worked very hard in the United States. He said He had "breathed on the souls . . . of all the Bahá'ís in such a way that had it been upon bone, it would have taken on flesh . . ." One day in Dublin, New Hampshire, He told how the California Bahá'ís were urging Him to visit the West Coast. He loved Dublin; He said in English: "Good mountains, good green, good meadow, good plain, good view. . ." He always responded to green trees. Once on the train,

going past trees, He turned to a fellow-passenger and said, "The green—the green!" The prison-land around 'Akká had been very barren.

Somebody in Dublin wanted to know: "What shall we say when they ask, 'Of what use are the flies and mosquitoes?'" 'Abdu'l-Bahá told him to answer: "Of what use are you? What benefit have you given to the world? The same benefit that you have given to the world, the mosquito has. You say that the mosquito . . . sucks human blood; but you kill animals and eat them . . . Therefore you are more harmful than the mosquito."

And 'Abdu'l-Bahá went to California and other western states. America's first Bahá'í, Thornton Chase, died in Los Angeles before the Master reached there. 'Abdu'l-Bahá went to the graveside and scattered flowers over it—took the flowers and scattered them. It was like Shakespeare's word "to strew" ("Sweets to the sweet . . . I thought thy bride-bed to have deck'd . . . And not have strewed thy grave."). Even from Beirut, Syria, people wrote to America about this episode. The Master said that the Bahá'ís should visit the grave of Thornton Chase every year on His behalf and take flowers there.

There were many unforgettable days in California. In Sacramento, the capital, the Master said: "May the first flag of International Peace be upraised in this state."

In Oakland He spoke before the Japanese Y.M.C.A. A Japanese poet, Mr. Kanno, read a poem composed in His honor. The Master's talk was translated from Persian to English to Japanese. There were many scholars present. Mothers held out their babies to Him and He smiled and blessed them and said: "Good baby, Japanese baby."

He addressed nearly two thousand of the students and faculty at Standford University, being introduced by the president, David Starr Jordan. As at Howard University, they gave Him an ovation.

The November 1st, 1912, issue of the *Palo Altan* is entirely devoted to 'Abdu'l-Bahá's visit and His California addresses. The editorial is titled: "The New Evangel."

People will always remember the day He spoke in Temple Emmanu-El, the great synagogue in San Francisco. He stood in the pulpit, between pillars of palms, and the sunlight filtered down through colored windows. As ever, He urged the Jewish people

to believe in Christ, and gave them logical reasons for so believing. In the same way, He always urged the Christians to believe in the Prophet Muḥammad. He did not always tell people what they wanted to hear—He told them what they had to hear—and made them like it.

In San Francisco He spoke to the blind. He said "sight is only for a time, but insight sees the beauty of God. May you not see the dust...." He showed special favor to East Indian university students who visited Him. He loved Golden Gate Park, and used to walk along the shore of a little lake there.

And there was the great Feast in Oakland, at the home of Mrs. Goodall. The rooms were decorated with yellow chrysanthemums and pyramids of fruit. 'Abdu'l-Bahá walked about, speaking to the Bahá'ís as they sat at the table and ate.

Here in California too, as in New York, He affirmed His function as the Center of the Covenant. He showed how every Prophet entered into a Covenant with His people: promised a future Prophet. Abraham promised Moses; Moses promised Jesus; Jesus, Muhammad; Muhammad, the Báb and Bahá'u'lláh. But Bahá'u'lláh's Covenant is unique in human history,

because it is two-fold: He tells of a Promised One who will not appear before a full thousand years; but He also appoints in writing the Interpreter of His Faith, the Center of His Covenant, His Son 'Abdu'l-Bahá. Today we know what they did not know in 1912—that 'Abdu'l-Bahá in His turn appointed a Center, around which the Bahá'í Faith revolves: His grandson, Shoghi Effendi, the Guardian of the Cause.

New York is called the City of the Covenant, because in New York 'Abdu'l-Bahá climaxed His life work by establishing for all time the character and implications of Bahá'u'lláh's Covenant. This fact of the Covenant protects the Bahá'í Faith from schism, all over the world.

In Boston, exactly thirty-two years ago tonight, the Master spent His Birthday at the home of Mr. and Mrs. Francis W. Breed. Mrs. Breed baked the birthday cake herself, and she planted tiny flags all over it, representing as many nations as she could find. . . .

The main lesson He taught, I think, was love. You could say He was all mind, all magic and sensitivity and laughter, but still the main thing was love. Everyone understood it. A nun going by on the street looked

tenderly at Him; He spoke to one of the Bahá'ís in His party and said, "Tell her who I am." In California He gave a talk and as always He stopped every few moments for the interpreter to put the words into English. There was an American in the audience, a poor man, an uneducated man; he hated the interpreter; he said: "Why does that fellow interrupt the Master all the time?"

On the *Celtic*, that last day, when 'Abdu'l-Bahá was to sail away, He told His followers that they must love all mankind. He said, "Beware lest ye offend any heart, lest ye speak against anyone in his absence, lest ye estrange yourselves from the beloved of God . . . You must even treat your evil-wishers as your well-wishers . . . Those who are not agreeable toward you must be regarded as those who are congenial and pleasant. . . ."

This western hemisphere will always carry the mark of 'Abdu'l-Bahá's footsteps; always remember His coming out of prison, in His old age, to sow the seeds of peace in the West. Because it is as one of the poets has written—"The years are very long, but love is longer."

Address delivered on the program of
the Bahá'í Centenary, Wilmette, Illinois,
May 19-25, 1944,

The Spirit of Inter-American Fellowship

LOULIE A. MATHEWS

HUMAN progress is not achieved by the rotation of days, but is motivated by events. Minor events change man a little; great events often revolutionize man's whole being. When the Word of God is spoken and man listens, the Word causes faith to replace fear, fellowship to become real and natural, and a crystal clear happiness that nothing can disturb enfolds man.

From the creative word of this day flow two mighty streams of consciousness; an awakening to spiritual values and an all-embracing fellowship.

How often while travelling in the Americas was I reminded of 'Abdu'l-Bahá's interpretation given to Daniel Sutton of the cryptic utterance of Jesus "For many are called but few are chosen". The many, referred to in the gospel, are those who have no objective knowledge of the Prophet, yet at the center of their being they know him, while the few refers to those chosen souls who surround the Manifestation of God during His early pilgrimage.

I had an example of what 'Abdu'l-Bahá meant during a

journey through the wild lake region of Chile. We had reached an island so remote as to suggest the end of the world. Only two people were there, Sr. de Bermuult and his wife. She was curious to know what had brought us to this desolate spot and I explained that all peoples must be made aware of the advent of Bahá'u'lláh and of the principles which he brought. After we had talked for some time she said, "Surely so vast a movement must have a head, a guiding spirit." "Oh yes," I replied, "we have a Guardian, one who makes practical the precepts of Bahá'u'lláh and directs our steps into all countries." The Senora called to her husband who was reading near a kerosene lamp. "Listen, Gustave, this little lady says there has been a prophet on earth and that his commands are being carried forward by a Guardian of his cause. What do you think of this plan? Do you believe a spiritual leader could direct the world?" Gustave took this question into his logical mind and for a few moments there was silence. Presently his face lighted and his words were full of eagerness.

"Yes, I think I could believe that! The solutions provided by statesmen and thinkers seem futile. But under the leadership of one divorced from politics and world power, under a Guardian with a definite and spiritual plan, in this I see a solution, one in which I can believe." In a flash of insight, through grasping the idea of the guardianship, he saw the revelation and accepted it. Within three months he had translated and copied long hand "The Goal of the New World Order" both into Spanish and German, thus making one of the earliest contributions to Bahá'í Latin-American literature.

Again in Buenos Aires I met the Countess Del Aquiera. She related to me the great dramatic experience of her life. "My husband and I came from Spain," she said, "where our families were prominent Catholics. Arriving in Argentina, we helped build the beautiful cathedral you see in the square. We reared our children under the shadow of the church and consulted the Archbishop on all important matters. Thus the years passed until a mortal illness overtook my husband. As I sat by his bedside during those last hours, he took my hand and said: 'Marie, can you hear me?' 'Yes,' I replied. 'I am leaving you and I want to

tell you that there is something wonderful on earth that we know nothing about, it is called Bahá'í; when I am gone, do you search until you find and embrace it fearlessly.'" And afterwards she sought over a period of years and when, at last she had found it, she embraced it with all her heart.

A new degree of fellowship is growing up in the Americas. The fences are coming down so we are better able to see one another. We catch a glimpse of the meaning of 'Abdu'l-Bahá's statement: "The gift of God to this enlightened age is the *knowledge* of the oneness of mankind."

Science and religion are united by the principles of Bahá'u'lláh and science is a bulwark of racial unity. The scientists agree that no master race is permanent, no nation's feet are riveted to the crest of civilization. Their premise is that individuals differ but that biological differences are small. Ability and talent are universal qualities from which all may partake. The noted scientist, Dr. Carver, was asked how he happened to turn his attention to the peanut. "Every morning," replied Dr. Carver, "I rose at four o'clock to pray and ask God to direct me, thus I received the answer to begin to study the common unnoticed objects around

me. I was not to be satisfied with the surface of things but to look inside, to find the inner core, for all things have gifts to give man." Underneath his doorstep he found in the soil colors that resemble the lost paints of antiquity, among the weeds sustenance and in the peanut thirty-three useful ingredients. He called our attention to the fact that the Creator had given man the mineral, vegetable and animal kingdoms but in this wonderful day He had added another — the synthetic, with which man will rebuild the world.

Throughout the ages the Prophets have repeated the Golden Rule, but in this radiant age, fellowship is greatly accelerated, because it not only relates one man to another, but relates each man to the whole human family. Love, the touchstone of the heart, has for a long time lain like pressed flowers between the leaves of our prayerbooks. Brotherly love has been left be-

hind us in our church pews. But today we must carry it with us wherever we go, for the essence of religion does not change from age to age. Bahá'u'lláh counsels us: "Consort with all the people with joy and fragrance for fellowship is the cause of unity and unity is the source of order in the world."

The Americas, like a sensitized plate exposed to the light, are having Bahá'u'lláh's precepts etched upon them.

Two thousand years ago the utterances of Jesus levelled the walls of Rome and today the impact of Bahá'u'lláh's message is shaking the pillars of the world. The faith brought us by the founders of the Bahá'í Religion is spreading from one country to another, from one continent to another, until at the appointed time, the kingdom of God promised man from the beginning shall flower in our midst.

Address delivered on the program of the
Bahá'í Centenary, May 19-25, 1944.

May America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing. . . . The American continent gives signs and evidences of very great advancement. . . . Its future is even more promising, for its influence and illumination are far-reaching.
It will lead all nations spiritually.

—'ABDU'L-BAHÁ

A NEW HEAVEN

ONE of the most dramatic experiences in the life of an individual is that of "conversion." In a miraculous way he is overnight transformed. He has been stale; he is refreshed. He has been sad; he becomes joyful. He has been futile; he achieves purpose. Lonely, he is companioned; dead, he receives life. Such an experience brings harmony to the person who undergoes it. He perceives with sudden lucidity the relations of things, and he is able to see the confused elements of his self in a just proportion. God has been made a point of reference in his life: all things fall into their proper place in relation to Him.

This is a kind of heaven—a plane of consciousness on which the individual soul feels its relation to God.

Almost at once the newly converted one finds himself drawn into companionship with others who have the same experience. The love of God forms between them a bond, and religious communities, more or less closely knit, are the result. The experience of the individual in all religions has been, therefore,

partly personal, partly communal.

So it is with the Bahá'í. He too feels at the beginning of his religious life that joyful sense of reunion with God; he too is assured that as an individual he is important and that his rewards will be in accordance to his own merit. But the communal life of the Bahá'í is different from all others, for the moment he becomes a part of the Bahá'í Community he enters upon a process of education which, building upon the foundations laid by the older religions, develops in him a new kind of consciousness, hitherto unknown—the awareness of being a part, in a new way, of one humanity.

This consciousness, which is more than the mere intellectual recognition of a fact but is rather the knowledge of truth felt and experienced, has been attained gradually by the Bahá'ís of America. Exhilerated by the new outpouring of spiritual power in this age, they tended at first to emphasize personal inspiration, individual guidance. Devoted to the Manifestation for this day, prayerful, radiant, they

were yet like the saints of the older dispensations, without that mature conception of unity which is the heart of the new revelation. In the home of 'Abdu'l-Bahá many of them were given the first glimpse of it, for there the peoples of all nations, races, religions were fused in a whole which transcended limitations. But only hard work and bitter experience could make that reality visible throughout the world. After the passing of 'Abdu'l-Bahá, the Bahá'í Administrative Order, the divinely appointed instrument for the development of unity, came into being. Many were the heart-aches, difficult the struggles before it could so unite the Bahá'í Community that the flow of its inspiration—from the Word of God, through the Guardian, through the National and local Assemblies—was felt to be one force. It was only when that unity was established that the gigantic task could be undertaken of carrying to every part of the western hemisphere the vision of mankind as one organism, united in obedience to a new Manifestation of God's purpose. On the 23rd of May of this year, one hundred years after the inception of the Faith, the first part of that task was accomplished.

The Community had worked

with increasing intensity for seven years to prepare its House of Worship and to complete the teaching work undertaken for that time. It had been promised a spiritual reward. The House of Worship in which they gathered had been built by the sacrifice of believers (and of believers alone) the world over. It stood white and shining in a kind of celestial beauty, and as one approached it one felt at once the joy of the meeting of all peoples. For there were among those who came together there Bahá'ís from many lands, the offspring of many races and many religions, consorting together with "joy and fragrance."

As the last minutes of the century drained away, the people quietly assembled. Under the great universal dome they heard the Word of God as it has reverberated down the ages, as it has been pronounced anew, clearly and compellingly in our time, and the consciousness of the unity of God and of all men, *felt and experienced*, made them at that moment one self. Lifted to a new level of understanding capable of bringing the warring elements of human society into harmony and proportion, they entered a new heaven, which will create a new earth.

—G. B.

Social Basis of World Unity

ELSIE AUSTIN

TODAY, people who seek to stress the spiritual basis of peace and justice among men, or who dare to accent the necessity for the regeneration of human hearts and characters as the first step to needed social change, are usually rebuffed by those who immediately cry out, "Oh, you must be practical and realistic."

This is because so many folk think that the only practical approach to human problems is one which deals immediately with outward evidences of what is desirable. They do not see human needs beyond the specific projects devised for education and security. Outwardly these matters do represent the things which separate the "Haves" from the "Have Nots" in human society, and if you look at them in this light, they may seem to be the sole issues which have all along produced restlessness, division and strife among men.

However, any social program which is to operate for true world betterment must of necessity go beyond outward evidences, if it is to be really practical. The best plans for social cooperation

and peace are always limited by the kind of human beings who must use and apply them. There is no more realistic force in the world today than the Bahá'í Faith. In its teachings and its social program there are profoundly realistic approaches to the fundamental social changes which must be the basis of any real and lasting unity for mankind.

The Bahá'í Faith is first of all a Faith which harmonizes the inward incentives and outward procedures to unity. Outward procedures give the means for unity and inward incentives give the heart for unity. There is great difference between folk who have the means for unity and the folk who have the heart for unity.

Legislation and the interplay of conflicting social interests may furnish a kind of means for unity, and even a certain state of outward compliance. However, legislation and the pressures of expediency have never been able to get at the inward fears, jealousies, greeds and animosities of men. And it is these which furnish the vicious inner motives

which can browbeat the intelligence of men and make mockery of outward social compliance. Nearly everyday we see tragic instances of failure where social change depends upon means alone. Instances where people nullify and obstruct legislation, where they sabotage social effort or fail to produce and support the kind of courageous policies and action needed for the patterns and standards consistent with just and enlightened ideals. The means for unity is there, but legislation is killed or evaded; communities lose their moral integrity in compromise with policies of hatred and division, and people excuse themselves from honest upright action by saying, "Law is not the way to do this." "The time is not ripe" or "This is the right policy, but we must work up to it gradually." Now, all such people are really saying is, "I have not the heart to do this thing" or "The people whose opinion I fear have not the heart for forthright action about this, and I do not know how to reach them."

The religion of Bahá'u'lláh, founder of The Bahá'í Faith, begins with that essential spiritual regeneration of the human being which creates a heart for brotherhood and impells action for the unity of mankind. Bahá'u'lláh

has made it very plain that the test of Faith is its social force. Principal and social planning are useless until they are rendered dynamic by the stamina and will of men to enforce and apply spiritual ethics to human affairs.

The second great realism of the Bahá'í faith is that it provides new patterns for the application of spiritual principle to the social problems of humanity.

When Bahá'u'lláh first proclaimed some eighty years ago, "This is the hour of the coming together of all the races and nations and classes. This is the hour of unity among the sons of men," the prophecy was a far fetched ideal to the world of jealous politics and cultural isolation which received it. But the unity of mankind today is no mere social ideal. Human strife has made it a social necessity.

It is not surprising then to see that human unity is an increasingly popular subject for liberal thought and action. Nor is it surprising that programs to foster unity are being launched on every hand. Yet so many of the bona fide efforts for unity are being fatally compromised because they must be launched through the established social patterns which preserve old disunities. Do people learn brotherhood and the spiritual attitudes

and social cooperation which brotherhood involves by lectures or hesitant compromising ventures, which leave untouched and unchanged the separate education, separate worship, separate security, separate social planning which shape every phase of their community living — embittering separations made in terms of differences of race, creed, culture and nationality? Any social pattern which elaborately preserves and accents these outward differences and their resultant inward animosities must of necessity crucify the objective of social unity.

The Bahá'í Teachings not only destroy without equivocation the fallacies which have nourished social strife and disunity, but they provide new patterns of social living and development through which men learn brotherhood by performance.

And what realistic way is there, you may ask, to deal with the ancient bitter diversities of race, religion and culture? What can be done with the changing pressures of unstable economics and the conflicting education of the world's peoples?

The Bahá'í Faith provides for the diversities of religion, that long needed center of reconciliation, which can produce harmonious understanding of its

varying prophets and systems. Bahá'u'lláh has shown us in the Bahá'í Revelation that the great revealed religions of the world are like lamps which carry the pure light of Divine Truth providing social teaching and discipline for humanity. But as that lamp is borne by human hands, there are periods when conflicting interpretations of the Divine Word, dogmas and superstitions, alienate and divide men. Periods when the temptations of material power pervert religion into an instrument for the exploitation and suppression of human development. It is because of this that new lamps have always come and will always come. Each of the great lamps tests the social force of the others. In this men should find source for progress, not reason for strife. God in His mercy has provided in the Divine Faiths a continuous and successive renewal of Universal Spiritual Truth.

The Bahá'í learns the relation and ordered unfoldment of Truth in all Divine Religions. Thus Spiritual Faith is lifted above the period differences of its various names and systems. Is it unrealistic that in a world so in need of spiritual regeneration, Jews, Christians, Moslems and Believers of all Divine Faiths

should be given that which will relate their spiritual purposes and development and thus enable them to travel harmoniously a wide free path to greater social demonstration and understanding of the Truth? Is this not a more effective way to create the heart for unity than the elaborate separations and the jealous fencing off of Religious paths? Today men so preserve and concentrate upon their symbolic differences that the common goal is lost in confusion and animosity.

There are really no diversities of race to those who truly accept the fact that all mankind is God's creation. Yet the outward differences of color, physiognomy and culture have annoyed and divided us. When members of the human family meet each other who have striking differences in appearance and manners, they resort very naturally to reactions of fear, distaste and derision, which grow out of the human complex for conformity and the fear of strangeness. Unity of mankind is not only a basic principle in the Bahá'í Faith, but it is also the basis of a new social pattern in terms of which Bahá'ís worship, work, educate themselves and contribute their capacities to civilization. Living in a Bahá'í com-

munity is a matter of learning differences, appreciating them and achieving with them great loyalties to human welfare, which are above the narrow confinements of race, creed and class, color and temperament. The most practical knowledge in the world is the knowledge that the world can never become what so many people like to believe; a world in which we make other people look, act, and understand in terms of that with which we are familiar. That kind of world is neither possible nor desirable. What we really want is a world of harmonized differences, where a man can make his contribution with other men for the good of all mankind. This is the world of the Bahá'í Community, a community covering seventy-eight national backgrounds and thirty-one racial origins and Heaven knows how many temperaments and cultural backgrounds in this first one hundred years. A growing Community which operates with every possible human difference to take into consideration, yet its members through practicing and perfecting their practice of the Bahá'í Teachings, have achieved a unity of objectives through which entirely new social patterns, standards and virtues are being evolved.

People do not like to mention

religion and economics in the same breath. The problem is that of the economically disinherited who in bitter restless upsurge change periodically the pressures and controls of this world's unstable economics. It is practical to talk of trade policies, of commerce regulations and spheres of influence, now. However, the world must soon face the fact that economic instability and the bitter struggle and suffering which go on because of it, have a question of human motives, human development, behind them. Motives behind the failure to use opportunity, or the use of it to selfishly acquire and control wealth, goods, and services, constitute the real factors causing the unhealthy inequalities, the exploitation and suppression in human society. Bahá'u'lláh stressed the need of a spiritual basis as the first step in the development of stable world economics. The extremes of poverty and vast wealth are not only matters of material opportunity and education, they are also matters of greed and slothfulness in human characters.

Material education and spiritual enlightenment must be applied to bring the kind of economic adjustments which will make possible responsible efforts for all people and insure a just

distribution of wealth, goods and services for all people.

Until then, we are all, regardless of our skins, creeds and countries, caught economically between the evil extremes which are produced by the Jeeter Lesters and those masters of selfish financial genius, who like a cancerous growth, feed upon and weaken the earth's human and material resources.

Nothing but the wholesome regeneration of human hearts and establishment of new social objectives for the efforts and acquisitions of men, will in the final analysis remedy these ills.

The great realisms of the Bahá'í Faith lie in its new spiritual teachings and in the new social patterns which they provide for needed development of mankind; a development which will turn men from the beliefs and superstitions which are destructive to human solidarity and create in them the heart to initiate and perfect new standards, new morals and new undertakings for a great new era of civilization.

These achievements are possible when man is afforded that perfect combination of Human and Spiritual Unity. 'Abdu'l-Bahá, the great expounder of the Bahá'í Teachings, has described it in these words:

"Human Unity or solidarity may be likened to the body, whereas unity from the breaths of the Holy Spirit is the spirit animating the body. This is a perfect unity. It creates such a condition in mankind that each one will make sacrifices for the other and the utmost desire will be to forfeit life and all that pertains to it in behalf of another's good. It is the unity which through the influence of the Divine Spirit is permeating the Bahá'ís, so that each offers his

life for the other and strives with all sincerity to attain His good pleasure. This is the unity that caused twenty thousand people in Irán to give their lives in love and devotion to it. It made the Báb the target of a thousand arrows and caused Bahá'u'lláh to suffer exile and imprisonment for forty years. This unity is the very spirit of the body of the world."

From Centenary Program, May 19-25, 1944.

THE CARNIVAL IS OVER

SYLVIA MARGOLIS

Behold! the carnival is over!
 The revelling and feasting's done!
 The vineyards burned, the fleshpots empty,
 The Age is wasted like a sun!
 Beneath the gaunt and gaping roofs
 Its multi-colored gauds of lust
 Like bits of stained confetti, lie
 Dispersed and scattered in the dust!
 The empty couches, jeweled thrones,
 The palaces and perilous dreams—
 All, all have been laid waste forever
 Beneath the Day's uprooted beams!
 The captains of command are vanquished,
 Dust are the hands of tyranny;
 And kings and princes flee and vanish
 Like chaff before the Lord's decree!
 Ye poor and needy of all nations,
 Ye tricked and taunted of the earth,
 See ye not your suff'rance is accomplished,
 Another Era comes to birth?
 Behold! beyond the ruthless carnage,
 Beyond the spoil and the rage,
 Your blood has stormed the gates of Heaven
 And brings to birth the Promised Age!

The Oneness of Religion

MRS. CHARLES REED BISHOP

INDISSEVERABLY linked to the oneness of mankind is the Bahá'í view of the oneness of religion. By this we affirm that the religions founded by the Holy Prophets are all from God; their inner core is one spiritual reality and is unfolded to mankind from age to age by the process of divine Revelation. The Scriptures preserved by each of the communities of believers are the testimony given by the Prophet-Founders of faith in God.

Unless this audience can admit the possibility of God speaking again today and giving to mankind new and greater knowledge of Himself through His Prophet, it is not possible to grasp the Bahá'í faith in one world, one humanity, one religion—and one God. Such limitations of outlook and orthodoxy, I, among others would lament because it is plain to me that so long as our knowledge is confined to the past it is spiritual ignorance; more definitely, only through the new knowledge of God transmitted by the Prophet activating our time and guiding our future can faith be alive today.

It is heartening to hear that every Bahá'í pioneer from Alaska to the Straits of Magellan is proving in these days the widespread decline of fanaticism and even of sectarianism. One of our teachers in an alien land met the wife of a brigadier general who asked to know of the Faith. When she learned that it claimed humanity to be one spiritual creation and religions one Truth she gave her heart — and her home for a meeting. Her invitation cards, bidding the officers of the post and their families to tea and a talk, skipped by the formal titles academicians would approve and announced forthrightly the speaker on "The Bahá'í Faith Embracing All Religions."

During the weekend of the Bahá'í traveller's visit to the new friend of the Cause, the household was busied with no small preparations for the announced meeting. Impressed by this collaboration from those whom the world would have designated as "strangers", the visiting speaker begged to know from her hostess: "What makes you undertake all of this so casually?"

To which the lady replied, "When I went out to India to join my husband nineteen years ago, a very different world opened to me. On one occasion, in the north, we came upon a city that had been conquered and destroyed and built again many times. When the Moguls (the Muslim conquerors) seized it, they built it again and perhaps better than before. Leading into the citadel they made a gate inscribed with an Arabic verse over the entrance. I asked an aide-de-camp to interpret for me, and heard from him the following: 'Said Jesus upon Whom be praise! This world is a bridge; pass over it but build no house thereon. He who can hope for an hour can hope for eternity. This life is but an hour. Spend it in devotion. The rest is unseen.' "

And she continued with the explanation, "From this I knew that the Muslim conquerors were believers in Christ and in Muḥammad, too — finding nothing incompatible in their acceptance of two Prophets instead of one. From it I glimpsed a possible unity or oneness of religion and resolved that if I came upon a fuller view of this truth I would serve it."

Many others are searching for this same truth beyond the contradiction of appearances, and

coming to it—although by less enchanting adventures. From the heart of the common man, too, is coming the increasing demand for clarity of insight. Last month a popular magazine printed a photograph of the small treasures left by a lad who fought in New Zealand and is among the missing. Found among some coins, pictures of two dear persons, and a few bars of soap was a diary with the following entry made in a somewhat illiterate hand: "People don't think much about religion nowadays. But we need a voice from on High, brother, and I don't mean maybe. This thing has got out of human ability to run. I'm no religious fanatic. But we are in a situation where something better than human brains has got to give us advice." (*Life*, April 17, 1944)

I submit that the Revelation towards which humanity is groping is the one which God has sent for this mature Age. The Prophet Bahá'u'lláh brings to us the whole or full view of oneness. "This century is as the eye to all past centuries." By His summons to awaken, the eye of humanity is opened to the light of this Day; it looks backward and sees the divided peoples, the local cultures and separate cycles of religion, but that same eye is able to look forward to the one-

ness of the world of humanity and of faith.

Importantly, all the religions established throughout past cycles by the Manifestations of God are true — but they are prophetic only: each renewed from age to age the divine promises of the Kingdom that would come. The people of faith have lived by hope and the renewal of hopes, but now is the cycle of realization. Therefore, the Message of Bahá'u'lláh brings not one more promise of the Kingdom of God on earth, but the Kingdom itself and with it the fulfillment of all prophecy and aspiration. In each past cycle a particular Name of God was given; today Bahá'u'lláh is the Bearer of the whole Name, "The Greatest Name" for this — the blooming Age. The long-awaited Day of God for this planet.

In school I was handed the advice of the philosopher Hegel: "The historian brings his categories with him, for he who has nothing to contribute will find but little to perceive." So, if you will, contemplate with me—and with "the eye of this century"—the Tree of Religion now standing in full view?

Although the Tree has but one Root — the very Source of its being — it bears two mighty branches, the Ayran and the

Semitic. By these we designate not racial but language groups inasmuch as the Word of God is the common denominator of all human societies. And it is from among the peoples who spoke in the Indo-Iranian or the Semitic languages that God chose His Mouthpieces at intervals marking the beginning of a cycle. The Words of power that were uttered are the Revelations designated variously—Zoroastrianism, Judaism, Christianity, Islám. Their Truth is One.

Viewing more closely the Aryan branch of the Tree of Religion, we observe that the folkways, laws and institutions of the lesser branches named Brahmanism, Buddhism and Zoroastrianism differ vastly. Nonetheless, that which they have in common is more important and far more permanent: this is the accent they all place upon the spiritual awakening of man.

As for the Semitic branch of the Tree, proceeding from it we discern the branches of Judaism, Christianity and Islám. These Revelations brought the knowledge of God through the medium of Hebrew and Arabic. (Syriac also has been a tongue of Revelation in seasons now forgotten except in the Bahá'í Writings.)

Again the essential truth is not the diversity of social laws and

institutions which each maintains, but, rather, their common accent falling upon the Logos—the Revelation of the Names and Attributes of God.

It was astonishing to me, at the world Congress of Faiths in London some years ago, to hear a few exponents of the Indo-Iranian religions claim universal values based upon the antiquity of their Teachings. As a Bahá'í I held the contrary view: all religions are one in their Divine Source and Essence, but their social laws are progressively given in order to meet the changing needs of mankind; therefore, it is the youngest and newest Revelation from God that is intended for universality. It is the renewed Tree that bears the fruit seasonably.

The Bahá'í Faith is the renewal of the Tree of Religion. Its Co-Founders bring the Aryan and Semitic branches to fruition today. For the Báb, Prophet and Martyr—whom we commemorate in this Centenary—comes out of the lineage of Abraham through the Prophet Muhammad. (In keeping with the Covenant with Abraham, Muhammad was

a remote son of Ishmael.) Furthermore, Bahá'u'lláh was descended from the Zoroastrian kings. Even the geneological and historical promises are complete. Heretofore, the Aryan and Semitic religions were separately viewed and hence irreconcilable, but with “the eye of this century” they are seen in relation to the whole Tree. By the Manifestations of the Báb and Bahá'u'lláh, God the Creator has caused the Tree of Religion to flourish again—laden with fruit for all mankind.

My spiritual friends, do not hesitate to take advantage of this matchless instrument. Seize the Word uttered by the Prophet in this Day and transmit it! Cherish your minorities; bind man to man and nation to nation. Allow the religions to realize their oneness. Achieve the undivided consciousness of one God, one humanity, one universal faith—and one Order of Prophethood: upon this you are building the World Community. And a grateful posterity will bless you!

From Centenary Program, May 19-25,
1944.

The potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this promised Day of God.

—BAHÁ'U'LLÁH

WITH OUR READERS

SINCE our June issue, which, as proposed, was entirely devoted to addresses delivered at the great Bahá'í centenary celebration, was quite inadequate in space to record the talks we hoped to print and since many were not available at the time of printing, we are making this July number a supplement to the June souvenir edition. Those who attended the centenary and convention will be glad to have this permanent record of the talks which presented so many phases both of the Bahá'í teachings and of the development of the Cause over its first century for themselves and for teaching aids. Those who were not fortunate enough to attend can through these printed pages share, in part at least, in the great experience. We hope to print, from time to time, other of the available talks.

"The Architect's Design" was the address given by our honored guest speaker Earl H. Reed on the first evening of the centenary celebration, May 19, when the program commemorated the completion of the Temple edifice and its outer ornamentation. Mr. Reed is a well known architect of Chicago, past president of the architectural society, and at present member of the faculty of Northwestern University. His appreciative talk shows with what interest and questioning he watched the building of the Temple from its inception.

Sunday afternoon, May 21, the public meeting was devoted to the general theme, "The Bahá'í World Faith" and the two addresses dealt with the two fundamental principles of our Faith—"The Oneness of Hu-

manity" and the "Oneness of Religion". In this issue we print the address on the latter subject by Helen Bishop of Pasadena, California. Mrs. Bishop has served the Cause as a teacher and traveler in European countries, in Mexico and this country and for some time was Bahá'í representative at Geneva, Switzerland. At present she is continuing her activities in the United States. Our readers will remember her, too, as contributor to these pages.

The program Tuesday evening, May 23, centered around the history and development of the Bahá'í Faith in America. Although impossible to crowd 'Abdu'l-Bahá's all-important visit to North America into twenty minutes or a few pages, yet Mrs. Gail's talk is a happy and impelling reminder of the deep incentive His visit gave to personal devotion, to teaching the Faith, to unity in the Cause of Bahá'u'lláh. Mrs. Gail is known to our readers through her many contributions to these pages. For some time her home has been in New York but, we understand, in the near future it will be in San Francisco.

One of the several speakers on Wednesday evening, the 24th, was Loulie A. Mathews whose outstanding work in the Bahá'í international field gave her a fitting place on the program which that evening was devoted to "The Meeting of the Americas". Her talk, "The Spirit of Inter-American Fellowship" impressed us again with the knowledge that wherever a Bahá'í may go are to be found souls spiritually prepared for the message of Bahá'u'lláh. Mrs. Mathews lives at

Temerity Ranch, Colorado Springs, where is held each year the Bahá'í International School.

The gathering which brought to a happy close the week of celebration was the banquet at the Stevens Hotel, Chicago, commemorating the fiftieth anniversary of the beginning, in Chicago, of the Bahá'í Faith in North America. The large attendance and rich program contributed by friends of the Faith and by Bahá'ís from different countries and races testify to the strong growth of the Cause in these fifty years. We select for this issue the talk by Elsie Austin entitled "The Social Basis of Unity of Mankind," an important phase of the Bahá'í teaching and one often overlooked by other groups which stress world unity. Miss Austin is legal adviser in one of the government departments in Washington, D. C., and a devoted worker in the Bahá'í community in that city.

Miss Busey's editorial pointing out, as it does, the step which the Bahá'í Revelation takes beyond that of any previous Revelation, reminds us that the centenary celebration marking the end of one century is but the beginning of another which calls for deeper devotion and more strenuous effort to bring about a new earth.

* * *

One of our Canadian believers writes feelingly of her new experience in friendship when the friendship is between Bahá'ís. "I can't explain it," she says, "but since being a Bahá'í I meet people with a definite expectancy of liking them, and on meeting a young woman who had come from the other side of the border to help our young assembly, I had the instant feeling that I knew

her though I had not seen her before. The feeling was that we should get away by ourselves and talk about a lot of things that just couldn't wait because we had been waiting a long time as it was to say them. . . . Yes, Bahá'í friendships are different. They look to the inside before the out."

* * *

Our business manager gives us a most encouraging report of the increasing circulation of World Order. The report says: "During the past year more than 400 new subscribers have been added to our lists and a duplication of this accomplishment during the coming year will insure that the magazine will become self-sustaining in its manufacture. The enrolled subscribers now exceed 2,000 and we do hope that with the continued efforts of assemblies, groups, teachers and individual Bahá'ís that the enrollment will have attained at least a 500 increase during the coming year."

This would seem to be a goal not too difficult to attain and certainly worthy of effort in the first year of our second century. Many local assemblies do good work in promoting the magazine through their library committees; others have special World Order committees. The business manager has receipt books containing receipts for 25 subscriptions which will be sent to the librarian or World Order committee upon request. Extra copies of the May and June issues are available upon request at 10 cents a copy in quantities of ten or more. This includes mailing to one or different addresses. The price for less than ten remains at 15 cents a copy. Remittance should accompany order.

—THE EDITORS.

WORLD ORDER

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Bahá'í Centenary Banquet

Editorial

THE final meeting and fitting climax to the week's celebration of the Bahá'í Centenary was the banquet held Thursday evening, May twenty-fifth, in the Grand Ballroom of the Stevens Hotel, Chicago. This banquet commemorated the fiftieth anniversary of the establishment of the Bahá'í Faith in the Western World. The gathering was the largest number of Bahá'ís ever to be so assembled in one room in this part of the world.

The seven days preceding had been busy with meetings of the convention during the day and public gatherings in the evening. Because of the great number of Bahá'ís who came to Wilmette for the Centenary — more than sixteen hundred, including delegates and visitors — there was not space enough in the Foundation Hall of the House of Worship for all to gather in one group to hear and see the programs. The large overflow had

been comfortably accommodated on the auditorium floor where a public-address system carried the voices of the speakers and the music to the hundreds gathered under the stately dome.

But the Grand Ball Room of the Stevens Hotel was large enough to hold all the Bahá'í Centenary participants at one time. It was a festive and joyous occasion. The immenseness of the gold and crystal room, and the many tables of guests all happily conversing with one another were thrilling to see. One could feel the buoyant spirit borne of joy and hope which pervaded the entire atmosphere; and truly the varied races and nationalities were joined unitedly with one purpose in mind and with fealty in one great and divine Cause. The love and understanding engendered by a world-embracing Faith was perfectly exemplified; and those present thrillingly felt the oneness of mankind actually

put into practice. It is what can be done when people join their hearts in justice and love under the firm guidance of the principles of Bahá'u'lláh.

During the serving of dinner the soft music of a string ensemble came from the balcony of this beautifully ornamented room. After dinner the program began with a welcoming address by Albert R. Windust of Chicago, the chairman, who brought out the importance of this celebration commemorating the fifty years since the Bahá'í Faith was first brought to the attention of the peoples of the Western Hemisphere at the Parliament of Religions of the World's Columbian Exposition in Chicago.

Dr. R. F. Piper of Syracuse, N. Y., the guest-speaker, was the first to address the audience.

Following Dr. Piper, Miss Elsie Austin, a Bahá'í of Washington, D. C., gave an address, "The Social Basis of World Unity," in which she explained the need for the application of the Bahá'í tenets as a necessity for the regeneration of human hearts and characters as the first step to a needed social change.

At nine-thirty a radio broadcast began with a vocal selection by Walter Olitzki of the Metropolitan Opera Company of

New York City. First to talk was Alfred Osborne, Inspector of Schools for the Canal Zone, Panama. Mr. Osborne spoke for the number of delegates who came from Latin and South America and from the West Indies. He stressed unity in diversity as being evidenced by the Bahá'ís attending the centenary as in contrast to the barriers of racial and religious prejudice that are still exercised so generally in the world today. Immediately following, Dr. Fernando Nova of Bahia, Brazil, spoke. It was necessary to break his address because of the termination of radio time by a concluding solo, "The Lord's Prayer," by Mr. Olitzki. After this Dr. Nova resumed his address for the banquet audience. More short talks followed; one by a nineteen-year-old Persian youth, a fourth generation Bahá'í; another by Miss Hilda Yen of Chungking, China, who had just recently declared her acceptance of the World Faith of Bahá'u'lláh.

To have attended this thrilling Centenary Banquet was a privilege as well as a glorious experience. It was an inspiration to the Bahá'ís to continue relentlessly their labors of spreading and strengthening the Bahá'í Faith in the Western world. —G. K. H.

The Chairman's Introductory Remarks

ALBERT R. WINDUST

Bahá'í Friends and Guests—

During the past week Bahá'ís from Central and South American Republics, the Provinces of the Dominion of Canada, and the States of the United States, have gathered in the Bahá'í House of Worship, the first in the Western Hemisphere, to commemorate the one hundredth Anniversary of the advent of their Faith.

At the request of Shoghi Effendi Rabbani, Guardian of the Bahá'í Faith in the world today, we are gathered here in Chicago tonight at this Banquet as a part of that Commemoration, but especially to remember and to honor the Fiftieth Anniversary of the inception of the Faith in the Western World, which took place in this city during the year 1894.

It was a small group, a very small group, of three men and one woman, who gathered in a modest dwelling on the West Side, and who have the honor—the very great honor—of being the first souls in the Western Hemisphere to recognize and acknowledge the Advent of the Promised Day of God, that long-looked-for divine event to which all creation moved. The Mes-

sage of that Advent, this small group had heard from the lips of a Syrian gentleman¹ who came to Chicago at the time of the World's Columbian Exposition in 1893.

The Dawn of this Promised Day, this little group learned, had spread in the East fifty years before, in 1844, through the appearance of the Báb, The Gate, in the land of Persia; and its Sunrise had occurred nineteen years later, 1863, in Mesopotamia, through Him Whom God made manifest, Bahá'u'lláh, the Glory of God, as foretold by the Báb.

It was some years later before the increasing number of Bahá'ís in America became aware that the Name and Words of Bahá'u'lláh had been voiced at the Parliament of Religions held in Chicago during the World's Columbian Exposition.²

It remained for this small group of three men and one woman whom we honor here tonight to be, in the year 1894, the first in the Western Hemisphere to recognize and acknowledge

¹Ibrahim Khayrullah.

²See "Reflected in the West", by Garreta Busey in *World Order*, January, 1944.

the Manifestation of the Glory of God and to champion His Cause.

Who are these honored few? They are: William F. James, Miss Marion A. Miller, Edward W. Dennis, and Thornton Chase, the first Bahá'í in America, a title bestowed upon him by 'Abdu'l-Bahá in 1912.

And it was this small group who made it possible for 'Abdu'l-Bahá to record, in the year 1917, that the call of the Kingdom was, in the very beginning, raised in Chicago. This

is indeed a great privilege, for in future centuries and cycles it will be as an axis around which the honor of Chicago will revolve.

Therefore, we, I feel sure, count it a great privilege to be here tonight, to commemorate the Fiftieth Anniversary of that Event, which may be recognized, in the course of time, as the first of many commemorations, during future centuries and cycles.

From Bahá'í Centenary Program, May 1925, 1944.

Consider the heedlessness of the world, for notwithstanding the efforts and sufferings of the Prophets of God, the nations and peoples are still engaged in hostility and fighting. . . . God is loving and kind to all men and yet they show the utmost enmity and hatred toward each other. Consider their ignorance and heedlessness!

Your duty is of another kind, for you are informed of the mysteries of God. Your eyes are illumined, your ears are quickened with hearing. You must therefore look toward each other and then toward mankind, with the utmost love and kindness. You have no excuse to bring before God if you fail to live according to His command, for you are informed of that which constitutes the good pleasure of God. You have heard His commandments and precepts. You must, therefore, be kind to all men; you must even treat your enemies as your friends. You must consider your evil-wishers as well-wishers. Those who are not agreeable toward you must be regarded as those who are congenial and pleasant; so that perchance this darkness of disagreement and conflict may disappear from amongst men and the light of the divine may shine forth; so that the Orient may be illumined and the Occident filled with fragrance; nay, so that the East and West may embrace each other in love and deal with one another in sympathy and affection. Until man reaches this high station, the world of humanity shall not find rest, and eternal felicity shall not be attained. . . . It is my hope that you may become successful in this high calling, so that, like brilliant lamps, you may cast light upon the world of humanity and quicken and stir the body of existence like unto a spirit of life. This is eternal glory! This is everlasting felicity! This is immortal life! This is heavenly attainment! This is being created in the image and likeness of God!

And unto this I call you, praying to God to strengthen and bless you.

—'ABDU'L-BAHÁ

Religious Foundations of World Unity

RAYMOND FRANK PIPER

MY THREE main topics are derived from one tremendous sentence of ‘Abdu’l-Bahá: “It is our duty in this radiant century to investigate the essentials of divine religion, seek the realities underlying the oneness of the world of humanity, and discover the source of fellowship and agreement which will unite mankind in the heavenly bond of love.” Topics:

- I. The perilous opportunities of our time.
- II. Trustworthy foundations of belief.
- III. Urgent responsibilities that summon us.

I. THE PERILS OF OUR AGE.

We live in a momentous age. “Do ye know in what cycle ye are created?” asked ‘Abdu’l-Bahá. “This period of time is the Promised Age, the time for growing, the century of Universal Peace. There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. Every just one bears witness to this.” “The Most Great Peace,” solid with concord and abundant living, is everyman’s

yearning; it is the sublime goal of civilization emphasized by the Bahá’í Faith. The objective is clear, but perils and opportunities unparalleled in history face us.

Consider seven perils of our dangerous age.

1: The chasm between knowledge and practice. Modern man has easy access to immense treasures of truth; formally he accepts scientific method, freedom, religious liberty, and other ideals, but he translates a pitiful fraction of his knowledge into action. This peril demands unity of words and deeds, an essential integrity and sincerity of mind.

Peril 2: the lag of spiritual understanding behind mechanical communication. Amazing scientific instruments, such as radio, printing press, motion picture, and airplane, have erased boundary lines between nations and made the whole earth one physical environment; but high barriers of prejudice, ignorance, indifference, and misunderstanding continue to bound and bind such important mental spheres as language, religion,

and national affairs. Can we now match supranational machines with supranational patterns of cooperation? Can we create the mental tools of international understanding and cooperation which will remove the barriers which separate and confuse us? This peril demands the unity of a universal auxiliary language and of world-wide human sympathy.

Peril 3: the survival of parochial institutions in a cosmopolitan era. Contemporary man is half modern, half archaic; parts of him remain nineteenth-century, medieval, and primitive. He enjoys the universal fruits of agriculture, medicine, technology, and music without thinking of national labels; yet in his economic, educational, military, religious, and national organizations he is commonly parochial. Frank Kingdon declares, "Here is the basic tension of our times. In actual experience we are world citizens but the institutions by which we live are provincial. We are like children growing up in a home that speaks a language foreign to that of the surrounding community." This peril demands new patterns of world-wide cooperation.

Peril 4: the conflict between prophet and multitude. We

recognize the tragic paradox that the multitudes crucify their greatest benefactors, and that communism itself needs commanding leaders. We know that Plato feared democracy because it gave power to uninstructed, unrestrained crowds and decided vital issues by quantity of votes rather than by weight of reasons. We have a right to fear the barbarians in our midst who want the benefits of civilization without paying the necessary cost of discipline. How reconcile the powerful momentary desires of the masses with the considered plans of prophetic statesmen? This peril demands symphonic societies in which prophet and people strive with new earnestness to serve one another, in which majority and minority hold each other in mutual respect.

Peril 5: conflict between East and West. Chasms of ignorance and of pride shut us from the spiritual treasures of the Orient and create many false and needless conflicts. Can we now build bridges of understanding whereby East and West may supplement each other and create a richer synthetic civilization? This peril calls for an immense extension of sympathetic understanding between the peoples of Occident and Orient.

Peril 6: the transition from destructive competition to constructive federation among nations. Mankind has gradually enlarged social organizations from family, tribe, and state, to great nations; the next sociological and logical step is a family of nations. Can we now pass in an orderly, peaceful fashion into the parliament of man, the united nations of the world? This peril demands political and social acumen and unity of unprecedented grandeur.

Peril 7: uncertainties concerning spiritual authorities. The average American does not know in whom to put his trust; yet he does not seek far because he regards himself as wise enough. The demand for common sense is small because everyone thinks he already has an ample supply. In fact, however, multitudes of men are putting their trust in illusory or dangerous gods: technology, the collective state, an esoteric cult, a self-appointed leader, or their own uncritical judgments. Can we find somewhere a prophet whose voice will command the confidence of men through its reasonable and righteous power? This peril demands a new understanding and unity of religious goals and an unshakeable trust in a

Supreme Power outside ourselves.

These seven perils present a partial picture of the conflicts which afflict our age. At the same time every one of them is a challenge to us to advance to a higher level of civilization.

These problems are painfully acute to thoughtful Americans because, while we are yet children in world affairs, history has thrust us into the center of the world's stage. *Time Magazine* for May 22, 1944, page 21, reports some startling Gallup statistics: "27,000,000 U. S. adults do not know that the Japs have taken the Philippines. 54,000,000 have never heard of the Atlantic Charter. More than half of the adult population does not know that the U. S. never belonged to the League of Nations." Although we are untrained in universal outlook, we are necessary for a successful new world order.

In three hundred years we Americans have acquired a prosperity that other nations emulate; they at least think we are successful. They do not know all our shortcomings. In his book, *They Shall Not Sleep* (as reported in *Omnibook*, May, 1944, page 40), Leland Stowe declares, "As I moved from one country or war zone to another nothing

impressed me more than the frightening contradiction inherent in America's position in the twentieth-century's revolution.

"Hundreds of millions of the world's peoples look to the United States as the symbol of freedom and their greatest hope. But the American people are tragically unprepared, both mentally and spiritually, for leadership in a new universe which we can neither prohibit nor escape. Only a few of these rising, stirring, struggling legions of men and women realize that a large proportion of Americans are not at all certain about our own definition of freedom or about what democracy really implies in an age of machines and mass production."

Now while we confront dreadful problems a benevolent Providence has come to our aid. We read in the Hindu *Bhagavad-Gita* (4:7-8) how Lord Krishna revealed that the Divine Being becomes incarnate in the world in any epoch in which lawlessness uprises in order that he may destroy evil doers and establish righteousness. Did not the Divine Mind anticipate the perils of our day when, one hundred years ago, He commissioned the Bahá'í prophets to bring us a universal gospel of unity which is remarkably

adapted to meet our most urgent problems? For every kind of conflict which assails us this gospel provides as a remedy a definite pattern of unified action.

The Bahá'í Faith has had a century in which to establish itself around the globe and to erect its greatest House of Worship near the heart of America, within two hundred twenty-five miles of our center of population. The Bahá'í teachings are providentially loaded with precisely the goods which we Americans direly need in this catastrophic era.

For our amazing intolerances they offer an inclusive tolerance the excellence of which is self-evident to them and to others who know it. The world-wide perspective and the universal principles which we need permeate their scriptures. They condemn every religion which breeds strife among men and exalt the common ideals in all the religions and high prophets of God. Their prophet leaders possess the kind of picturesque and attractive personalities which Americans prize. They have long set their wills to attain those world institutions which we are just now finding indispensable for peace. The Bahá'í teachings can contribute immensely, I believe, to that train-

ing for world citizenship which we sorely need. The amazing fitness of these teachings to our needs and their peculiar timeliness are two facts which attest their divine origin.

Now, a careful analysis of our major problems proves that their solution must be spiritual, that is, through the creative, redeeming power of men possessed of good-will, cooperativeness, reverence, and other ethical qualities. 'Abdu'l-Bahá declared, "The kingdom of peace, salvation, uprightness, and reconciliation is founded in the invisible world, and it will by degrees become manifest through the power of the Word of God!" Lewis Mumford closed his book, *Story of Utopias*, thus: "Other civilizations have proved inimical to the good life and have failed and passed away; and there is nothing but our own will-to-utopia to prevent us from following them. If this dissipation of Western civilization is to cease, the first step in reconstruction is to make over our inner world, and to give our knowledge and our projections a new foundation."

In the Syracuse newspaper, the *Post-Standard*, of May 17, 1944, the leading editorial began with these words in black-faced type: "The American

people are looking for strong spiritual leadership. They want it not only in their churches, but as well in the country's leadership, in public office, in industry and business, in professional life and every other activity in which they engage."

Today no intelligent citizen or religionist can escape the solemn obligation to know with clearness and certainty what are the safe spiritual foundations for the new age. Let us now fix firmly in mind seven concepts which are integral to the pattern of peace: three principles of belief and four of action. These seven principles are familiar but fateful. I have not invented them. I merely point them out with admiration and humility. They shine forth from many bibles and philosophies, but they gleam with extraordinary brilliance from the pages of Bahá'í scriptures. The Bahá'í prophets speak with the triple authority of Divine commission, ethical rightness, and rational coherence.

Hear the words of 'Abdu'l-Bahá: "The prophets of God have founded the laws of divine civilization. They have been the root of all knowledge. They have established the principles of human brotherhood. [This] spiritual brotherhood unites na-

tions, removes the cause of warfare, transforms mankind into one great family, and insures Universal Peace. Therefore, we must investigate the foundation reality of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings."

II. TRUSTWORTHY FOUNDATIONS OF BELIEF.

Philosophy is the serious business of determining the nature of reality and of defining the reliable ends of life. As a philosopher I am enthusiastic about Bahá'í teachings because they abound in profound philosophic insight and because with philosophical sweep they focus attention upon the great problems. They meet well the ultimate criterion of truth: a coherent and inclusive whole of ideas concerning reality.

Bahá'u'lláh ascribed a beautiful name to the body of essential truth; namely, "the City of Certitude." He said, "That City is none other than the Word of God revealed in every age and dispensation." He warns against mistaking common stones for the wondrous jewels of divine knowledge. Surely we desire our plans for peace to rest upon the surest discoverable foundations. Let us now look at three enduring monuments in the City of

Certitude: the reality of God, the greatness of man, and the scope of the Kingdom.

A. The Reality of God.

The one final ground of confidence and hope for the individual and for civilization is God. Declared Bahá'u'lláh, "God's commandments are the greatest fortress for the protection of the world and for the preservation of mankind." A Chinese proverb asks, "If you offend Heaven, to whom can you pray?" Note four attributes of God:

(1) God is the mysterious Supreme Being who sustains all things. Listen to the majestic words of Bahá'u'lláh: "All things are dependent upon His will, and the worth of all acts is conditioned upon His acceptance and pleasure." "He is, in truth, the Fountain of all life, and the Quickener of the entire creation, and the Object of the adoration of all worlds, and the Best-Beloved of every understanding heart, and the Desire of all them that are nigh unto Him."

The Bahá'í books emphasize two proofs for God's existence: the perfection of the human mind and the order of nature. We read: "To connect and harmonize these diverse and infinite realities an all-unifying Power is necessary, that every

part of existent being may in perfect order discharge its own function." "Not a single atom in the entire universe can be found which doth not declare the evidence of His might." The poet, A. E. Johnson, affirms, "God is that but for Whom all disintegrates."

(2) It follows next that God is through His signs present everywhere. We read: "The divine breath animates and pervades all things." "God standeth within all things and watcheth over all things." "The mirror of His knowledge reflecteth, with complete distinctness, precision, and fidelity, the doings of all men." "Wonder not, if my Best-Beloved be closer to me than mine own self; wonder at this, that I, despite such nearness, should still be so far from Him."

(3) God is good: God is loving and merciful, all-bountiful, the Most Generous, the Help in Peril, infinite in grace.

(4) Finally, God is the eternal Truth, the everlasting protector.

Several significant corollaries follow from this conception of God. Conscious cooperation with the will of God is the best balance wheel of personal life. One of Bahá'u'lláh's *Words of Wisdom* is, "The source of all good is trust in God, submission unto

His command, and contentment in His holy will and pleasure."

Further, if reality flows from one Cosmic Mind, then our philosophic view of the universe must form a unified system, and also the historic religions should have much in common. These are two important Bahá'í teachings. 'Abdu'l-Bahá asserts, "The foundation of all the religions of God is one." "The fundamentals, the foundations, of all [religions] are fellowship, unity, and love." Thus it is evident that devotion to one God is a practical basis for cooperation among religionists.

Bahá'í leaders stress the existence of harmony among the teachings of the high prophets and religions of the world. This fact of common values constitutes an urgent summons to religionists everywhere to silence their differences, to cooperate in battle against dangerous common enemies, and to gain the strength of union in seeking the goals they agree upon: the practice of good-will, universal peace, devotion to a Supreme Being, and others. Wasteful strife among religions contradicts their essential purpose and obstructs the coming of peace. The Bahá'í teaching that the central aim of religion is to establish unity among mankind needs

world-wide acclaim. The next step should be the active functioning of a federation of religions in support of enduring peace. The Bahá'ís contemplate "a World Religion, destined to attain in the fullness of time, the status of a world-embracing Commonwealth, which would be at once the instrument and the guardian of the Most Great Peace." Also, "that which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith."

B. The Greatness of Man.

The second foundation truth in the City of Certitude is the greatness and dignity of man. God has endowed man with intelligent freedom, and peace cannot thrive in any society which makes man a slave to any machine, human overlord, or totalitarian state. The self is the bearer of all values; therefore, since there would be no human values without the self, there is nothing for which it can be exchanged. The destruction of human beings in war is the most abominable of all crimes, while the command to value life, to respect and honor one's neighbor is a supreme duty, second only to the love of God.

Listen to some of the *Hidden Words* of Bahá'u'lláh: "O Son of Man! I loved thy creation; hence, I created thee. Wherefore, do thou love Me, that I may fill thy soul with the spirit of life. O Son of Being! within thee have I placed the essence of My light. I created thee rich and revealed to thee My beauty. Thy heart is My home; sanctify it for My descent. O Son of Spirit! Noble have I created thee; rise then unto that for which thou was created." Elsewhere he declares, "Upon the reality of man God hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty."

C. The Commonwealth of Love.

The third principle in the City of Truth is the commonwealth of love, the Kingdom of God, the Most Great Peace. Bahá'í writings abound in such exquisite words concerning love that I am constrained to quote freely. Let us distinguish three aspects of the commonwealth.

(1) *The basis of the commonwealth of love* is the biological unity of the race. We read that "The incomparable Creator hath created all men from one same substance." "Humanity is one

in kind; it is one race, one progeny. All are fruits of one branch, waves of the same sea. In every respect all stand upon the same footing—all have the same requirements." Hence, all men are potentially brothers because they are made alike by one Father.

(2) *The cement of the commonwealth* is love. "The religion of God is absolute love and unity." "Thou canst best praise God if thou lovest His loved ones." "The foundation of the Kingdom of God is laid upon justice, fairness, mercy, sympathy, and kindness to every soul." "All the creatures are equal in this one family of God save whosoever is more kind, more compassionate — he is nearer to God." "In the world of humanity the greatest king and sovereign is love."

(3) *The goal of the commonwealth* of love is world-wide harmony and peace among men. "The divine purpose is that men should live in unity, concord, and agreement, and should love one another." "When love is realized and the ideal spiritual bonds unite the hearts of man, the happiness and tranquillity of mankind will be immeasurably increased." "The scope of Universal Peace must be such that all the communities and

religions may find their highest wish realized in it."

I have now set forth three foundation principles of universal peace: the sovereignty of God, the dignity of man, and the kingdom of love.

III. FOUR URGENT RESPONSIBILITIES.

The three foundation ideas generate four compelling duties for every individual who truly desires universal peace and abundant life. These responsibilities are not confined to Bahá'ís, although the very clearness and definiteness of the Bahá'í revelation places a greater responsibility upon those who know it than upon others. While the major ideas are common to the great faiths, yet the Bahá'í Faith is distinctive in the particular techniques of unity which it proposes for realizing the kingdom. My article on "Ways to Wholeness" (*World Order*, Dec., 1943; Jan., 1944) specified a dozen kinds of fruitful ethical unities which remain empty abstractions until individual persons actualize, organize, embody them in action. The harmonious integration of all strands of these concrete unities will produce the Most Great Peace.

The attainment of universal peace requires the cultivation of

a whole company of spiritual arts. The arts of making war have reached exceeding fineness; the subtle arts of making peace need now to be cultivated with the same resolute and exacting intelligence. The silencing of the implements of war will be no guarantee of enduring peace; that peace will be the joint product of multitudes of individuals who know how effectively to execute the arts of peace. For each kind of peril, for every type of unity, special techniques must be devised and practiced. The fashioning of a good life or a good society is no less a difficult art than winning a battle or building a battleship, an industry, a symphony, or a temple.

The emphatic point is that we dare not take lightly the problems of peace-making; they are serious, perilous problems which challenge our most creative and consecrated intelligence. Successful arts of peace will alone produce that genuine freedom for which we long: the mastery of all conditions, physical and mental, which are necessary for realizing our legitimate wishes in the world.

Responsibility 1: is to practice the presence of the Spirit of God: to glorify Him, seek to know His will, to draw upon His inexhaustible power, and wit-

ness to his greatness. The writings of Bahá'u'lláh are rich in exhortations like these: "The first and foremost duty prescribed unto men, next to the recognition of Him Who is the eternal truth, is the duty of steadfastness in God's Cause. Cleave thou unto it, and be of them whose minds are firmly fixed and grounded in God. No act, however meritorious, did or can ever compare unto it. It is the king of all acts." "Place not thy reliance on thy treasures. Put thy whole confidence in the grace of God, thy Lord. Let Him be thy trust and thy helper in whatever thou doest."

What art is involved here? The art of worship, of creative prayer. The essence of worship is the commitment of one's life to God and the endeavor to enlarge and adjust one's purposes to the divine will. The fruit of effective worship is clearer purpose and stronger good-will.

Further, as soon as your faith is strong and joyful, you will want to make it attractive to others by the art of skillful communication. Declares Bahá'u'lláh, "Our mission is to seize and possess the hearts of men." Again he says, "The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath

ordained in His mighty Book." 'Abdu'l-Bahá urges, "O friend! Be set aglow with the fire of the love of God, so that the hearts of the people will become enlightened by the light of thy love."

Daily rule number 1: Every day my trust in God grows stronger, and every day I tell someone of God's greatness.

Responsibility 2: the unwavering practice of love to one's neighbor. The dignity of man deserves respect. The kingdom is composed of persons who love. Love increases knowledge, encourages goodness, and conquers evil doers. Therefore, "Blessed are they who are kind and serve with love." "The religion of God is to create love and unity." To increase the amount and the quality of good-will in the world is a basic duty.

Hear the superb words of 'Abdu'l-Bahá: "Enkindle with all your might in every meeting the light of the love of God; gladden and cheer every heart with the utmost loving-kindness; show forth your love to the stranger just as you show it forth to your relations." As more and more men dwell together in one loving family, universal peace draws nearer.

What art is involved here?

The art of reconciling human differences on a higher and richer level. Let us apply to personal relations a basic rule in the appreciation of beauty: to find rhythm in every artistic work but also to find variety and originality. To expect artistic works or human beings to fit our modes of desiring is tyranny. We can learn how to enjoy, utilize, harmonize varieties of personality. The kingdom is like a great work of art; it is a unity in variety.

How does the man of good-will treat an angry antagonist? He sympathizes with him, quietly loves him, and thus subdues his emotions. How deal with a controversial person? If two souls quarrel about a question, both are wrong, for both lack that condition of good-will which is a precondition of creative discussion.

Daily rule number 2: Every day I seek to appreciate someone different from me, and everyday I do some loving kindness to my neighbor.

Responsibility 3: to become an expert in one art of peace-making, in one kingdom institution. The question for each of us is: What particular job can I do according to my ability in the immediate future to hasten

the coming of the Most Great Peace?

Daily rule number 3: Every day I clarify my mission in the world, and every day I strengthen my chosen kingdom institution; or, if you prefer: Every day I define my duty as a world citizen, and every day I perfect my chosen art of peace-making.

It is your duty tonight to think clearly of what is to be your contribution to the Most Great Peace. It is your duty tomorrow to define that duty more clearly. It is your duty every day to refine your technique in the kind of peace-making in which you choose to be a specialist. And only you, with God's help, can finally discover your unique mission. Bahá'u'lláh said, "The faith of no man can be conditioned by anyone except himself." But every individual should regard himself as that crucial grain of sand which may turn the balance in favor of the reign of peace.

Behind the three duties already defined lies duty number four: an inclusive responsibility, *the practice of creative faith*. Creative faith means that dynamic synthesis of clear vision, trust in reality, and aggressive adventure by which a person produces new conditions which

are favorable to the coming of the kingdom. Such faith creates conditions which confirm our hopes; therefore, it is indispensable for the growth of the kingdom. If faith in a fact will help to create the fact, then it is our duty to believe.

What facts ground our faith? These: Reality is orderly, reliable. It is weighted in favor of the good man because it is God's world. Life is not static but progressive, long-reaching, eternal. The world is "infinitely unfinished." Happiness is not an end attainment, but a daily process of realizing particular goods. Perfection is not a static effect, but the direction of personal expansion. These are the grounds.

Here are the words of 'Abdu'l-Bahá concerning faith: faith with knowledge is one of the "wings of ascent". "Faith is the means of the ascent of the human soul to the lofty station of divine perfections." Faith is like the potential of the seed which you plant; you plant it with trust in an orderly world, and, with proper sunshine and rain, it becomes a magnificent tree.

I treasure the word of my teacher, W. E. Hocking: "Destiny in practice means the direction of your next step." If your

next step, and the next, moves towards greater love, then your well-being is certain and your destiny secure; if in the opposite direction, you are living in peril for yourself and you are obstructing the Most Great Peace.

Daily rule number 4: Every day I stretch my faith toward the coming of the kingdom of love, and every day I will do a concrete deed to hasten its realization on earth.

All the facts of history warn us: this is a time to live dangerously, to live assiduously, to live creatively. Every day is precious and perilous; and the days of opportunity are passing swiftly. Contemporary minds are more plastic than ever and more receptive to words backed by reality and love. Let us meet the incomparable challenge by more creative faith, by more intelligent devotion to God's cause, by finer arts of peace. The combination of Bahá'í Faith with American ingenuity and energy should make a winning team for the establishing of

enduring peace in the world upon solid foundations.

I want to conclude with some superb words from the sacred writings, first of 'Abdu'l-Bahá: "Today is the day for steadfastness and constancy. Blessed are they that stand firm and immovable as the rock, and brave the storm and stress of this tempestuous hour." "O peoples of the world! Arise and bestir yourselves, that My Cause may triumph, and My Word be heard by all mankind." "Ye are now in a great station and noble rank, and ye shall find yourselves in evident success and prosperity, the like of which the eye of existence never saw in former ages."

And finally from Bahá'u'lláh: "God grant that the light of unity may envelop the whole earth, and that the seal, 'the Kingdom is God's' may be stamped upon the brow of all its peoples." "Set your faces toward unity, and let the radiance of its light shine upon you."

Address delivered at the Bahá'í Centenary Banquet, Hotel Stevens, Chicago, Ill., May 25, 1944.

The honor of man is through the attainment of the knowledge of God; his happiness is from the love of God; his joy is in the glad-tidings of God; his greatness is dependent upon his servitude to God. The highest development of man is his entrance into the divine kingdom; and the outcome of this human existence is the nucleus and essence of eternal life.

—'ABDU'L-BAHÁ

Bahá'í Centenary Radio Program

ANNOUNCEMENT BY
MRS. SHIRLEY WARDE

WE ARE speaking to you from the ballroom of the Stevens Hotel. As a special broadcast, we are bringing you a portion of the program of the Bahá'í banquet which is being held here tonight. This banquet closes the week-long convention of the Bahá'ís of the Western Hemisphere, and the celebration of the hundredth anniversary of the Bahá'í Faith. The convention and the anniversary meetings have been held in the Bahá'í Temple at Wilmette, the newly completed house of worship, which has been acclaimed the world's most beautiful structure and a masterpiece of architecture. Gathered here in the banquet hall are delegates from thirty-one countries, forty-four states of our nation, and five provinces of Canada, from eleven republics of Central and South America, and even from the far-flung outposts of Alaska and Hawaii.

The guests assembled have just heard an address by Dr. Raymond Frank Piper, professor of

philosophy, the University of Syracuse. The chairman, Mr. Albert R. Windust, is one of the first Bahá'ís of Chicago and one of the group who originally conceived the idea of building a great universal house of worship here in the heart of the American continent. Now he is about to introduce the next guest on tonight's program, so we turn our microphone over to Mr. Albert Windust.

INTRODUCTION BY
ALBERT R. WINDUST

We are very happy to be able to share with our friends of the radio audience a portion of this last evening of the momentous celebration that has brought us all together from many parts of the world. During the week of our Centenary celebration, we have heard many languages spoken beneath the all-sheltering dome of the Bahá'í Temple, but there are two languages we all understand—the language of the spirit and that of music. We greet you in both and here, to make our greeting in music heard, is Walter Olitski, baritone of the Metropolitan Opera Company and one of our Bahá'í guests at this Centenary. Mr. Olitski sings for you, as his first

Broadcast over station WCFL, Chicago,
from Bahá'í Centenary Banquet, Hotel
Stevens, May 25, 1944.

number, the beautiful Aria by Handel, "Where Ere You Walk," — and it is a tribute in song to the revitalizing influence of the prophet when he walks the earth. . . .

Thank you, Walter Olitski, for that beautiful interpretation. Our next guest is a man who stands midway between north and south, our delegate from Panama, that vital link between North and South America. We thought it fitting that he should speak on this occasion for both the Americas, since, through his republic, flows the great spiritual stream of Bahá'í spirit and brotherhood, from our shores to those of our Latin-American co-workers for the unity of all men. Mr. Alfred Osborne was educated at our own University of Chicago and is today supervisor of schools in the Canal Zone. I am very happy to present to you, Mr. Alfred E. Osborne.

INTERVIEW OF ALFRED E. OSBORNE

I am one of a number of delegates from Latin-America and the West Indies. Many of us are in the United States for the first time. Two of us have come from as far south as Brazil and Chile. In spite of extreme difficulties due to the present war conditions, we all managed somehow to get transportation,

for doors miraculously opened to permit us to be present at the All-America Bahá'í Centenary.

I am sure that the other delegates from Central and South America feel the way I do. I wish it had been possible for all the believers in our countries and all the believers in the United States, in fact, all those people who have never even heard of the Bahá'í Faith to have been present during this Centenary Celebration and to have seen for themselves that a pattern of life based on unity and fellowship has actually been set up and is being practiced today by hundreds and thousands of believers throughout the world, representing various backgrounds in race, religion, nationality and culture.

We all have desired a new world in which love and justice, peace and harmony, shall prevail. There is not a single person who has not prayed and longed for the Kingdom of heaven on earth. Still we do know that the old barriers of prejudice, of race, class and creed, separate the members of the human family. The sad fact is this: that although our material civilization has brought us closer together, has reduced or removed the physical barriers of distance and place, yet the peoples of the

earth have not yet learned to cooperate with one another and live in peace and harmony. To witness, therefore, some of the events of the Centenary observance which indicate that human nature can certainly change, that new social values can be deliberately created; that in fact, the new world is already in existence in the world-wide Bahá'í family, should be tidings of great joy and hope to a world weighed down with grave social problems and faced with serious post-war adjustments. In the Bahá'í Teachings we read this statement: "Today the world of humanity is walking in darkness because it is out of touch with the world of God." For the past week I have been living in the world of God.

In the Bahá'í Temple I saw the people of various racial, religious and cultural backgrounds assembled to worship God and to celebrate the one hundredth Anniversary of God's new Revelation to mankind. But more than that, I saw these people actively demonstrate the cardinal principle of the Bahá'í Faith "that religion is man's attitude toward God reflected in his attitude towards his fellow-man." For here, under the dome of the Bahá'í Temple, all are equal not only in the eyes

of God but also in the eyes of one another. In the Bahá'í House of Worship there is no difference of race, no difference of color, no difference of creed, no difference of class.

There in Foundation Hall during the Convention sessions the highest type of democracy was in evidence. Every delegate, regardless of his education, social status, color or nationality, had the right and the privilege of contributing to the deliberations of the Convention. And each contribution was given consideration regardless of its source. Here was an assembly composed of delegates not motivated by sectional interests, not seeking the favors of their constituents, not previously instructed as to their voting, their attitudes or their decisions; not concerned with their own locality; but delegates working for the welfare of the whole world community; interested as much in the problems of Brazil as those of the United States, of Jamaica as those of Canada; willing to alter pre-conceived ideas in the light of consultation and majority thinking; and voting only for those un-nominated individuals whom they felt possessed those intellectual, moral and spiritual qualities requisite

for service on the Bahá'í National Spiritual Assembly.

I was thrilled to see the spirit of true fellowship lived and practiced during every moment of the Centenary. Even around the dining tables under the huge tent was "man's attitude toward God reflected in his attitude toward his fellow man." Here were various groups speaking various languages but even between those with whom there was no communication through the spoken word, there was complete understanding through the language of the heart. One of the Latin-American delegates expressed this truth nicely when he facetiously reminded us of Bernard Shaw's expression "that the United States and England were separated by the same language," but the North and South American countries represented at the Bahá'í Centenary were united in spite of different languages.

In different localities of the world where religious and racial prejudices have been such strong barriers that it has been absolutely impossible for people to meet together in the spirit of understanding and fellowship, today under the banner of the Bahá'í Faith the Muhammadan and Jew; the Buddhist and the Christian; the Occidental and the Oriental; the Black and the

White, the rich and the poor, all find their differences dissolved in the penetrating light of Bahá'u'lláh's message for this age. This Teaching creates the consciousness of the oneness of the world and proves that we are all members of the same human family, despite superficial differences in color and physiognomy. In the words of 'Abdu'l-Bahá, Son of the Founder of the Bahá'í Faith, "The lovers of mankind, these are the superior man, of whatever nation, creed, or color they may be. . . God is no respecter of persons on account of either color or race. . . Inasmuch as all were created in the image of God, we must bring ourselves to realize that all embody divine possibilities."

This Teaching creates the consciousness of the essential unity of all revealed religion and shows that the Prophets are one in spirit, one in purpose and one in the source of their power. According to this marvelous teaching each Prophet fulfills the promise given by his predecessor, enlarges the scope of truth and gives assurance that another prophet will come at the end of the era.

One picture that stands out vividly in my mind is the enthusiastic photographing on the

Temple grounds of the believers, representing various racial backgrounds. In these photographs were the believers from Irán, France, Central and South America, China, Canada, Cuba, Hawaii, Alaska, Jamaica, Mexico and the United States. Surely this was eloquent evidence of the unity in diversity which is one of the cardinal principles of the Bahá'í Faith.

These thousands of believers in the Cause of Bahá'u'lláh, gathered together from all parts of the world, were able to conquer physical distance through the marvelous means of transportation available today. They came to the Centenary not as strangers from distant lands but as members of one loving, all-embracing Bahá'í family. And that is what it means to be a Bahá'í. To be a Bahá'í is to find in every distant land a home, in every stranger a friend, in every fellow human being, a true brother. For the Bahá'í is already a citizen of the world. He believes and practices the admonition of Bahá'u'lláh, who has written:

"The world is but one country
and mankind its citizens."

"Ye are all leaves of one tree
and the fruits of one branch."

"Let not a man glory in this that

he loves his country; let him rather glory in this that he loves his kind."

Mr. Windust speaks:

I think we have all felt this week as Mr. Osborne has stated, that we have experienced a preview, as it were, of the new world that we shall all live in some day, and which is today already a very tangible world populated by the Bahá'ís around the globe.

I'd like to introduce to you now some other citizens of this new Bahá'í world, citizens from its far-flung ramparts, and representing its varied races.

First, from the nerve-center of our own North America, I'd like to introduce Miss Elsie Austin, an attractive young attorney from Washington, D. C. Miss Austin was the first Negro woman to be appointed assistant attorney general of Ohio. She is now in Washington with the federal government and is connected with many national educational groups. Miss Austin. . . .

INTERVIEW OF
MISS ELSIE AUSTIN

The Bahá'í centenary has had a profound effect upon all of us. It is *something* to see people who represent every traditional separation come together and practice a belief.

It convinces one that the Bahá'í faith is *that* force which is powerful enough to make men turn from old resentments and entrenched aversions to establish together needed social patterns for new spiritual and material achievements.

Mr. Windust speaks:

Now we swing down into South America, to hear from Señor Edvardo Gonzales López, our delegate from Guayaquil, Ecuador. Señor López is a graduate of Ecuador College. He has been broadcasting for the past nine months on the Quito radio. He is attending the Bahá'í Centenary and came to this country for that purpose just a few days ago. He will speak in Spanish and it will be translated. Señor López. . . .

INTERVIEW OF
EDUARDO GONZALES LÓPEZ

I should like to tell you, friend of the Americas, that which we witnessed in Wilmette, Illinois, in the United States, during the past week, was not just a spectacle of a large group of people coming together from all over the western hemisphere—not simply a convention—not just the celebration of the Bahá'í centenary—it was much more. What we witnessed during that centenary celebration

was the fruit, the first harvest, of the seed sown by 'Abdu'l-Bahá in North America. This seed was cultivated by the North American Bahá'ís, and then borne by the spiritual wind to the South American continent. This seed was sown on good soil and is now bearing fruit. It can be clearly seen that because of the meeting at this centenary celebration of the two Americas in real brotherhood and fellowship, that the seed was not sown in vain.

The North American Bahá'ís are fortunate indeed in being the means by which this work has been accomplished—and the means by which the southern hemisphere will become illuminated. To the North American Bahá'ís, therefore, is the glory of the *first* harvest, but in the future it will be for *all* the Americas, both North and South, and all will be joined in the fulfillment of that prophetic utterance of 'Abdu'l-Bahá, son of the founder of the Bahá'í Faith, that "the standard of peace and brotherhood will be raised in the Americas."

Mr. Windust speaks:

Again from South America, and deep in that continent, we bring you our delegate from Bahia, Brazil, who is Dr. Fer-

nando Nova. In addition to his private practice, Dr. Nova is the city physician of Bahia. He has just arrived in this country to attend the Bahá'í convention, and will remain here for three months for medical research. Dr. Nova. . . .

**INTERVIEW OF
DR. FERNANDO NOVA**

I think this Bahá'í Convention has been a powerful spectacle. I wish many people could have had the opportunity to see what it has been my privilege to see. They would surely be attracted to these teachings. I have seen a demonstration of faith which has been an inspiration, and which will be an inspiration to the people of Brazil when they hear about it. It will bring more clearly an understanding of brotherhood and peace to the people of Brazil. I have just arrived from Bahia, Brazil, and yet because of the friendliness and fellowship of the people at the convention, I feel a nearness, a closeness to the North Americans. I intend to remain among you for about three months and I hope to become better acquainted with you.

Ordinarily it takes several weeks to get into this country because of all the necessary

government regulations, but by the grace of God the way was opened up to me and I came in three days and was able to witness this great demonstration of brotherhood on the shores of Lake Michigan in North America. Greetings to all the North Americans from a South American brother.

Mr. Windust speaks:

Here with us, too, is a young man who is not a delegate but a guest at our celebration. From faraway Teheran, in Irán, nine of these Persian youths, all Bahá'ís, recently came to America to study in our colleges. Eight of them have been with us this past week, and I want you to meet now, Firúz Kasemzadi. Although only nineteen, Firúz is a fourth-generation Bahá'í, and comes from the land where the Bahá'í revelation was first proclaimed. I want you to meet Firúz Kasemzadi. . . .

**INTERVIEW OF
FIRUZ KASEMZADI**

I have visited many countries of Europe and Asia, and in all those countries I have been among the Bahá'ís, and I saw a very definite difference between those Bahá'í communities and

Radio broadcast ended with Dr. Nova's interview because of termination of the half-hour radio time.

the people who surrounded them. The main difference was this—that the Bahá'í community was entirely free of the prejudices that existed all around it. They brought together all nations, races, and classes of people. They established a pattern of the New World Order, the only pattern which can work, and which I saw in action in this most glorious convention. I saw all these delegates gathered from so many places, working in perfect unity as the parts of one organism; the administrative organism which is destined to change the face of the Americas and in the years to come, of the world.

Mr. Windust speaks:

From another faraway land, we have had as our guest, Miss Hilda Yen, of Chungking, China. Miss Yen represented China at the League of Nations in 1935 and 1937. She is an aviatrix, and, after her experience in the battle of Hongkong and her escape to Free China, she flew to this country to lecture on how to win universal peace. She is a brand new Bahá'í and I am sure we would all like to hear her impressions of this Centenary celebration. Miss Yen. . . .

INTERVIEW OF
MISS HILDA YEN

Five years ago I was in the United States travelling and lecturing on China, on world federal government and on world peace. I was at that time flying the plane "The Spirit of New China," and on one of my trips I crashed. Upon recovering from this accident I had a realization that the first life I had lived (before the accident) had been for China. But what I think of now as my second life I dedicated to the service of God and of *all* mankind. Since then I have been in China again and was in the battle of Hong Kong. I escaped from there to "Free China", and flew over to this country last year.

Since coming to your country again I have found a faith, a religion in action, that will bring into reality the oneness of mankind and all the good things men are entitled to. I have found, at last, a group of sincere people who actually practice what they preach and do not just pay lip service to the brotherhood of man. I find that I agree with all of their teachings and have just recently embraced this faith.

CRISIS OF OUR AGE

GARRETA BUSEY

Book Review

Professor Sorokin of Harvard University has produced a book¹ which will be extremely interesting to students of the Bahá'í Faith, for in its main thesis, i.e. that the cause of the present crisis in human society is man's dissociation from God, the argument of the book runs parallel to the teachings of Bahá'u'lláh.

Professor Sorokin divides human progress into periods which he calls ideational, idealistic, and sensate. In the ideational period of a culture—the European Middle Ages, for instance—all things are referred to an absolute value, or God, and revealed truth is the only truth which is recognized. In such a period, a new principle begins inevitably to emerge—the principle that true reality is discoverable only by means of the senses, that seeing (or hearing, or touching, or smelling) is believing. The sensory approach to truth becomes synthesized with the ideational, or religious, approach to form an attitude which Professor Sorokin calls idealistic. Idealism, thus defined, is based on the premise that reality is partly sensory and partly beyond the reach of our senses—that reason, the senses, and that which is beyond them are blended into “an infinite manifold, God”. Such, he maintains, was the culture of the fifth and fourth centuries B.C.

and the thirteenth and fourteenth centuries A.D. In the natural course of the cycle, however, the sensory elements of culture become ever more insistent until they predominate and we have a sensate culture, in which all the departments of man's activity are based on the principle that knowledge is to be obtained only by the senses. Since about the sixteenth century, Professor Sorokin declares, our culture has been mainly sensate.

Today sensate culture has exhausted itself. In the absence of any criterion of value above the imperfect evidence of the senses, truth has become entirely relativistic, temporal, and materialistic. Man is regarded, not as a child of God and “the bearer of His truth”, but as a system of reflexes, no more important than any animal. He is inclined to seize selfishly the material good of today, having no assurance of tomorrow, and, as a consequence, every department of human life, from ethics and morality even to economics, has disintegrated. Professor Sorokin shows by tables and charts that crises such as this have always occurred when the predominant culture shifts from an ideational to a sensate stage, or vice versa, but today we are in the greatest crisis of them all. A similar shift occurred at the end of the Graeco-Roman sensate period, which was the beginning of the Christian era, as well as in the twelfth to the fourteenth centuries A.D., when

¹Pitirim A. Sorokin, “*The Crisis of Our Age*,” E. P. Dutton & Co., New York. In a later book, “*Man and Society in Calamity*”, Professor Sorokin discusses possible ways for the rehabilitation of mankind.

Christian ideational culture made way for our present sensate age. The shifts, he believes, are inevitable, as are also the violent disturbances which accompany them.

The book contains a rather detailed and statistical analysis of the symptoms of the degeneration of this sensate era, and these will be of interest to Bahá'ís. They include the break-up of the family, the increase of suicide, the decline of the birth-rate, the use of science for destructive purposes, the disappearance of the binding power of contracts and treaties and, as a consequence, the increase of force and violence. Excess of liberty has resulted in the enslavement of great masses of people and man must turn, says Professor Sorokin, to inner liberty, "the ideational haven" provided by Christianity. The remedy for this situation will come about through the defection of an increasingly greater number of the best minds from sensate to ideational, or religious, standards. More and more of the people will abandon materialistic desires and seek an inner, spiritual wealth. The tools provided by the sensate age will thus come to be used for the service of God.

In comparing the above thesis with the teachings of Bahá'u'lláh, the Founder of the Bahá'í Faith, we find interesting resemblances and just as interesting differences. Bahá'u'lláh, and 'Abdu'l-Bahá, His interpreter and exemplar, have asserted many times that the cause of the present crisis is man's defection from God. In *Some Answered Questions*, 'Abdu'l-Bahá explains very clearly the relative value of sensory and revealed knowledge. Man may

achieve knowledge by means of his senses, by his reason, by tradition, or through the bounty of the Holy Spirit as it appears in the Manifestations or Prophets of God, the Founders of the great religions of the world. "A ray of this light falls upon the mirrors of the hearts of the righteous, and a portion of this power comes to them through the Holy Manifestations." Of these four sources of knowledge, the first three are imperfect. Only the last is indubitable.

Not all sensate knowledge is to be despised, however. In the Bahá'í teachings, the sharp antithesis between the things of this world and those of the next disappears. Bahá'u'lláh states it and He resolves it. On the one hand, He says: "O Man of Two Visions! Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved." On the other: "O My servants! Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be fit for the fire." The "world," He explains, is naught but that which prevents us from loving God. Asceticism is condemned. Material goods are for man's benefit, if he but use them in the service of God, for this is to be His Kingdom on earth. Even the truth as per-

ceived by the senses is of use, not as an absolute criterion of value, but as an instrument for the establishment of such a Kingdom. Man must know and use the laws of nature, but he must obey the laws of God. Thus sensory knowledge and achievement are recognized and given their proper evaluation, in the Revelation itself.

The description of the shift from godlessness to godliness now taking place in the world, as it is described by Shoghi Effendi, Guardian of the Bahá'í Faith, is similar in many respects to that offered by Professor Sorokin. An increasing number of men and women, disillusioned by the world as it exists today, are turning to a more spiritual interpretation of value and are finding it in the Revelation of Bahá'u'lláh, which provides the basis for a new grasp of truth, a new social and political structure, and a new art. The cells of the future civilization, already growing within the old organism, will insure the health of humanity when the crisis is over. This is true, not because man on his own initiative turns back to the older religious systems, but because a fresh spiritual impetus has been given to human faith. It is on this point that Professor Sorokin's book differs most widely from the Bahá'í teachings. He leaves one with the impression that the shifts of culture from idealistic to sensate and vice versa are mechanical and originate in man. He neglects the fact that the existence of Christ, coinciding with the greatest impotence of Graeco-Roman culture, gave disillusioned man the center to which he could turn and provided him with a more than human Power with which to rebuild his

world. Similarly, the advent of Muhammad and the impact upon Europe of the civilization which He founded provided the creative basis for the great achievements which Professor Sorokin ascribes to the sensate age. Sensate man alone could not have held society together for so long a time. Islám provided, among other things, the creative impulse for the development of modern science, a necessary physical preparation for the world unity at the threshold of which we stand at the present time.

But what of this latter day, *dies irae, dies illa*, the greatest crisis in human history? Has no magnet been provided today for the spiritual impulses of man, bewildered as never before in the midst of the "vast cultural dumping ground" into which he has converted his civilization? In Professor Sorokin's summary of the creative contributions of the sensate age, he says:

"The contributions of sensate culture have been mediocre in the fields of religion, ethics, and to some extent in metaphysics. It created no great new religion. It only diluted the great medieval Christianity. Its attempts to create its own religion yielded either a spiritless distortion or an atrocious mutilation of Christianity, producing the religious monstrosities of hundreds of different sects, each one more bizarre than the last. It created also many gospels of positivist and 'scientific' religions, each representing an ugly hybrid of distorted science as well as of twisted religion."

True, and yet in that same period a new religion was created, not by man, but by God.

Mexican Community

FLORENCE DE BELL KEEMER

So intense must be the spirit of love and loving kindness that the stranger may find himself a friend" . . . "For universality is of God and all limitations earthly."

SO TAUGHT 'Abdu'l-Bahá, and all of these things have been exemplified in Mexico this summer. To give any adequate idea of the Bahá'í spirit down here, it is difficult to be impersonal. Among people of Latin ancestry, in the first place, nobody is impersonal, and in the second place, who could wish them to be different from their charming, hospitable selves?

Everywhere indeed, gentleness and a winning courtesy seem to prevail, from the Indian hucksters in the markets to the conductors on the crowded "Camions," who are mysteriously capable of being everywhere at once, helping every harassed mother at the strategic instant.

In the Bahá'í Community which is enjoying a steady growth, this characteristic assumes added significance. If we of the United States have called ourselves in the past "the Melting Pot of Nationalities", it seems doubly true of the capi-

tal of Mexico today, a teeming city made up of sharply contrasting peoples who dwell side by side in an amazingly friendly fashion. This cosmopolitan friendliness is reflected in the Bahá'í membership, which is just rounding out the half-hundred mark. Among this number are two Indian women who recently declared themselves. There are school teachers, lawyers, printers, factory workers, government employes and clerks in various capacities, and their families.

At my first meeting I heard a gentle Polish lady, a refugee, making herself more or less understood by means of a few words each of German, French, and Spanish. She speaks each fluently, and is making headway with English. Such an experience makes one realize the necessity of the "universal language" which some hope may turn out to be English, but which Latin peoples find especially difficult on account of the many possible sounds of each vowel, and no rules to cover, while their own vowels have one sound each.

At another time the son of an African medicine man of the

Congo, recited his own poems in Spanish (which he learned in Cuba), and ended by chanting one of the old Congo incantations. His young wife is Mexican.

One feature of these meetings is the attendance of a large proportion of well mannered children, who always come with their parents. A plan is just being formulated to hold a separate class for them, to be presided over by two of the younger Bahá'ís as teachers, at the same hour as the adult meeting.

This community is also proud possessor of a well-arranged library of several hundred books, which may be consulted on the premises.

As the direct work of the Mexico City Bahá'í community, a teaching plan has been carried on in Vera Cruz, Puebla, and other cities, from which at an early date flourishing assemblies are expected to be formed. There are nine registered believers in each of the two cities mentioned, the result of a recent teaching mission.

One of the most significant aspects of this city from the teaching standpoint is the apparent readiness of many people to discuss religious subjects, anywhere, anytime. Many souls are definitely seeking the truth, but are utterly at sea in the matter of procedure, or of historical backgrounds of the faiths. As an example of this, on two succeeding days by two widely differing families, both intelligent, the same question was asked: "Why are the Jews persecuted, how did that begin, and why has it continued?"

Another aspect of this same spirit is evident in the unconscious way many households cherish crucifixes and shrines in their homes which are scarcely more than symbols of the past; for they are conventions, intimately flanked by books and magazines on Unity, Christian Science, or other religious philosophies of the day.

So, here and further afield, "putting on the armor of love," we must "wax stronger" . . . "Arise in His name . . . and be assured of ultimate victory."

The believers of God throughout all the Republics of America, through the divine power, must become the cause of the promotion of heavenly teachings and the establishment of the oneness of humanity.

—'ABDU'L-BAHÁ

WITH OUR READERS

THE wealth of material from our Centenary programs makes it again possible to devote much of our issue to Centenary addresses. We are using most of our space this month to addresses and talks given at the great Centenary banquet, the culminating event of the week of celebration.

The editorial article by Gertrude Henning takes us quite completely into the joyous spirit of the Bahá'í Centenary banquet. Our Bahá'í readers will recall that it was the wish of the Guardian, Shoghi Effendi, that this banquet be held in the city of Chicago. Through his secretary he wrote: "A banquet, at which distinguished friends, sympathizers and admirers of the Cause should be invited to be present, should be held in a befitting setting in the city of Chicago where the Cause was first established in America. In this connection, the Guardian would like to point out that the first center was, as affirmed by Dr. Khayrullah himself, established by him in 1894. Hence it is justifiable to consider the establishment of the Faith of Bahá'u'lláh in the continent of America to have begun in 1894. The American believers will, therefore, be celebrating in May, 1944, at once the hundredth anniversary of the establishment of the Faith, the completion of the exterior ornamentation of the Temple, and the fiftieth anniversary of the establishment of the Bahá'í Faith in the Western hemisphere, and, indeed, in the entire Western world. To this

marvelous coincidence adequate recognition should be given during the dedication ceremony in the form of thanksgiving prayers, in the meetings held in the Foundation Hall of the Temple, at the sessions of the Convention, through the press, and over the radio."

As we reread these instructions and look back on the Centenary we ask ourselves — could we possibly have had so wonderful, so satisfying a celebration in every aspect if our Guardian had not sent us the broad picture and even many of the details of its plan?

* * *

The introductory remarks by the banquet chairman, Albert Windust, gave the impressive story of the founding of the Bahá'í Faith in the Western World. Mr. Windust, a Bahá'í since the early days of the Cause in America, was one of the founders of the Bahá'í publications and first editor of the Bahá'í magazine. These remarks appear in this issue.

The guest speaker that evening was Dr. Raymond Frank Piper of Syracuse University. In introducing him Albert Windust, chairman of the occasion said: "Dr. Raymond Frank Piper, professor of philosophy at Syracuse University, has for many years directed his attention to study and investigation in the field of comparative religion. In 1932 and 1933 he traveled through eighteen coun-

tries and interviewed over five hundred people in a special study of Oriental philosophy and religion, particularly as affecting the conditions of human happiness. During the journey he met Bahá'ís in Honolulu and grew interested in the teachings of Bahá'u'lláh. We have the fruit of his scholarship in articles written by Dr. Piper for *World Order*, the Bahá'í magazine, notably his essay on "Ways to Wholeness" which appeared a few months ago. Dr. Piper has invited several Bahá'í lecturers to address his class on comparative religion, has gathered with the friends at the Annual Souvenir of 'Abdu'l-Bahá at West Englewood, New Jersey, and has visited our Bahá'í school at Green Acre. His subject "Religious Foundations of World Unity" has profound importance, his capacity to present it is unusual. We are proud of our privilege to present Dr. Piper on this final program of the Bahá'í Centenary."

Our readers will recall that Elsie Austin's address which followed Dr. Piper's was printed in the July *World Order*.

During the half hour of the banquet when several brief talks were carried over the radio to the outside world Shirley Warde, widely recognized radio artist, author and actress, was announcer. Alfred Osborne of Panama, Dr. Fernando Nova of Brazil, Hilda Yen of China, Firúz Kasemzadi of Irán, Eduardo Gonzales López, each spoke briefly. Representing, as these Bahá'ís did, the black, white and yellow races and

many nationalities, their contributions to this program reminds us that the Bahá'í Faith stands for unity in diversity since all were united in one Faith. Unfortunately the half hour was not sufficient for all the talks to be broadcast.

The banquet and the Centenary week came to a close with the following remarks by Mr. Windust:

"You will recall that in the year 1912, 'Abdu'l-Bahá spent nine months in the United States and Canada. He journeyed from the Atlantic to the Pacific coast and back. The day of His departure from America, December 5th, on board the Steamship *Celtic*, He gave final words of exhortation to the Bahá'ís of the Western World."

* * *

In her article "Mexican Community" Florence DeBell Keemer writes out of her experience of several months among Bahá'ís and others in Mexico City. Mrs. Keemer is now helping to establish the Bahá'í Faith in Guatemala.

* * *

In order that our readers may keep in touch with some of the best current thought that runs parallel, or partly parallel, to Bahá'í Teachings, we offer, from time to time, brief book reviews. Although *Crisis of Our Age* is not the most recent of books setting out such thought, its value still holds as Miss Busey's review points out.

—THE EDITORS.

WORLD ORDER

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Religion Comes Again to Mankind

DOROTHY BAKER

REILIGION is progressive, rushing forward like a giant river from God to the ages, watering the arid centuries to produce flowering civilizations and holy lives.

There has never been a prophet of a religion who has not been doubted. Through under-emphasis they have become dim historic figures who can be judged only by the results apparent in the world after them. In the light of the Bahá'í Faith, the shadowy forms of the world's great Master Teachers stand out again in brilliant relief against the mediocrity of their times. Their wisdom is deathless. They stand alone against the world, arch-types, on a mount of vision, foreshadowing the perfections of an unfolding race. Bahá'u'lláh aptly calls them Manifestations of God. As heat manifests fire, as a ray manifests the sun, these pure and stainless souls manifest the Will of God whose plan for

spiritual evolution is written, chapter by chapter, in their lives and utterances. They are despised, mocked, imprisoned, crucified, but out of the crucible of their suffering; religion is born again; they are proofs of the power of God.

Abraham, son of a pagan priest in Ur, was exiled because He taught the oneness of God. He came over into the region of the holy land, a man alone against the world. By the power of religion, His exile became glorious, His descendants produced the prophets of Israel, and most of Europe and Asia came under the influence of the God of Israel.

At a later period Moses appeared, a man who was a stammerer, who had been brought up in the house of Pharaoh, who was known among men as a murderer, who through fear had for a long time remained in concealment, shepherding the flocks

of Jethro. Moses, standing one day on Mt. Horeb, heard the voice of God, directing him to free the Jewish nation. What could a stammerer reply? Would he be convincing, even to his own people? How could he command a Pharaoh?

"Oh my Lord, I am not eloquent," He lamented, "but I am slow of speech and of a slow tongue." And the Lord said, "Who hath made man's mouth? I will be with thy mouth and teach thee what to say."

After this Moses went into the market places of the Egyptians, teaching the Children of Israel. The Word of God was upon Him and He was no longer afraid of any man. The people listened. At times when Pharaoh's lash descended more brutally they turned from Moses, for how could they believe in a single man, alone against the world, against Pharaoh's chariots, against starvation and cruelty and poverty? How could they know that Moses, whose staff was His only companion, would lead the Jews, six hundred thousand strong, into the wilderness and the promised land?

By the power of religion Moses fed, housed, and taught the people, purified their lives, gave them back their faith, brought them under His civiliz-

ing law, and bestowed upon them knowledge and love of God. Moreover, He set in motion a great civilization for those times. The children of Israel became the envy of the pagans. The civilization of the Pharaohs went down to utter loss. Literacy, government, and moral values continued for many centuries to make Jerusalem, the city of the Jews, the cultural center of the ancient world. To such a development did they attain that the sages of Greece came to regard the illustrious men of Israel as models of perfection. An example is Socrates, who visited Syria and took from the children of Israel the teachings of the unity of God and of the immortality of the soul. A man found his highest tribute in the words, "He is like the Jews." Such is the power of religion.

Revelation is progressive, sweeping onward with the natural evolution of the race. Jesus Christ appeared, the living Word of God, flashing like a giant meteor through the musty period of decline that marked His generation.

Born of Mary, nurtured in the Jewish church, assisted neither by His own people, nor by the military powers of Rome, nor by the intellectual supremacy of the Greeks, Jesus of Nazareth

brought into being, in a mere three year span of ministry, a Faith destined to cross seas and continents and enter at last every known country on the planet. Today hospitals, cathedrals, universities, and governments testify to the power of religion through Jesus Christ.

Alone against the world, healing, blessing on the one hand, hurling fierce accusations into the very teeth of a hypocritical and dormant society on the other, Jesus became the primal point of a vast civilization. So great was His power, born of God, that Bahá'u'lláh in recent times wrote of it: "The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit. . . . He it is who purified the world."

His was a strange sovereignty. The stars were His lamps; He had no place to lay His head. Yet His was the sovereignty that could scourge the money changers! His was the power to say, "Pick up thy bed and walk!" His was the power to utter the divine words, "Thy sins are for-

given thee; go and sin no more!" All power in heaven and earth was given to Him, the humble carpenter. God does not prove His power by exalting the already exalted. From the upper chambers of communion with this Immortal Beauty, a handful of lowly fishermen conquered the world. Such is the power of religion.

Islám leaves no less a proof. The Arabic civilization in the sixth century was sunken into degeneracy. Drunkenness and moral profligacy abounded. Mecca, center of worship for the pagans, boasted no less than three hundred fifty idols, including effigies of Abraham, Moses, and Jesus. Muḥammad denounced the idols, preached against the practices of the people, and declared the singleness of God.

Muḥammad never fought against the Christians; on the contrary, He treated them kindly and gave them perfect freedom. A community of Christian people lived at Najran who were under His care and protection. Muḥammad said, "If anyone infringes their right, I myself will be his enemy, and in the presence of God I will bring a charge against him."

How appalling were the misfortunes that befell Muḥammad!

Alone against the world He preached the truth, and all the powers of Arabia leagued themselves against Him. That He dared to bless a girl child was pretext enough for stoning Muḥammad. When He prayed much in the desert alone, the people flung refuse at His holy person. A thousand injuries He sustained in meekness, a man alone against the world. It is written, too, that girl children were buried alive, and that Persian and Indians maidens were brought for licentious entertainment during the Meccan months of worship.

The scene changes. We find the Arabians emerging to scientific and moral heights under the refining laws of Muḥammad. Gambling and drunkenness disappeared. The protection of women was established. The arts flourished, the mathematics, astronomy, and literature of Cordova and Salamanca became world-famous. Moral life was purified. Political unity from Arabia to Spain drew tribal life upward to national sovereignty. In short, from the lowest human condition, the people of Islám formed for a time the most powerful center of civilization. Such is the power of religion.

But all religion moves in seasons. The nineteenth century

portrays a winter. Gone is the fervor of the apostle; gone the fire of earlier faith. Decay, intrigue, and division had swept away the very foundations of Islám; division and lassitude had eaten into the fibre of Christendom; Judaism, a thing hunted, no longer presented a strong or united front.

Into such a world came Bahá' u'lláh, preceded by His youthful forerunner, the Báb.

It was one hundred years ago, on May 22, 1844, unheralded by the world's leaders, that the Bahá'í Faith was born. The Báb received on that day His first disciple, and announced to him the dawn of a new religious cycle. The scene of the announcement was a humble dwelling in Shíráz, Persia.

The Báb Himself was a radiant young Persian of some two and twenty years. He was a merchant by profession, practicing a trade, as had the Carpenter of Nazareth, two milleniums before Him. On that eventful day He went, a little before sundown, to the gate of the city. His tranquil beauty must have arrested even the heedless, as He stood scanning the faces of the passing multitudes. Among those in the vicinity of the gate that day was a Shaykhi student, a young man of great inner-perception, whose

own heart promptings had irresistibly drawn him to Shíráz, in search of a great Master. Husayn, like the Magi of old, knew that a time pregnant with divine power was again at hand. With what sudden inrush of joy he must have gazed for the first time upon the countenance of the Báb. Still uninformed, however, of the reason for his ecstasy, he accompanied His lordly host to the modest dwelling chosen to become the scene of the proclamation. An Ethiopian servant opened the door, and the gentle voice of the Báb addressed His youthful visitor saying, "Enter therein, in peace, secure." On that night the Báb announced to Husayn His own mission and likewise the coming of a mighty prophet, "Him whom God would make manifest," whose coming would introduce the foretold age of unity and peace.

Except for the fragmentary reports of Husayn, the first disciple, little is known of the hours that flew in quick succession from sundown to dawn in the upper room of that house. The apostle is one of the mysteries of every religion. He attains the miracle of faith a little before his world, unable to see the end from the beginning, yet melting, flame-like into the heart

of the Revelator. The commentaries that fell from the lips and pen of the Báb filled His listener with extreme inner excitement. "All the delights" records Husayn, "all the ineffable glories, which the Almighty has recounted in His Book, as the priceless possessions of the people of Paradise—these I seemed to be experiencing that night."

The holy and transforming power of the Báb is the first proof of our time that religion has come again to mankind. Through the pen of a chronicler we walk with Him on the lonely road to Shíráz, whence he has come to meet the armed guards who have been sent to seize Him; we hear the pleading of the captain of the guard that He escape to a place of safety lest He be delivered to His death; we listen to His soft-spoken reply, "May the Lord, your God, requite you for your magnanimity and noble intention. No one knows the mystery of My Cause; no one can fathom its secret. . . . Until My last hour is at hand none dare assail Me; none can frustrate the plan of the Almighty."

We follow His path of exile as far as the city of Tabríz; a thousand excited citizens come out to meet Him. They kiss the stirrups that His feet have touched, and offer their children

to be healed. His mercy is like the mercy of Christ; it is given freely, with no hope of reward.

We further watch through the eyes of chroniclers the long months spent in the prison fortress of Mák-Kú, situated in the northern mountains. The rough tribesmen crowding at the gates are Kurds, wildest natives of Persia, and bitter traditional enemies of the people of the Báb. They listen to His chanted prayer; they learn to take their oaths in the name of the holy One within the walls of the prison; they yearn to attain His presence; their lives struggle upward.

A glimpse of His martyrdom is witness to the power of God. A Christian general whispers a plea for forgiveness. "Enable me to free myself from the obligation to shed your blood," he entreats his noble prisoner. "Follow your instructions," the Báb replies, "and if your intention be sincere, the Almighty is surely able to relieve you from your perplexity." The Báb is suspended on ropes, to be shot. Seven hundred and fifty men, led by Sám Khán, the Christian general, fire a volley of shots. The cords are severed by the shots but the Báb remains untouched. The soldiers of Khán flee in terror and Khán thank-

fully retires from his ignoble task. Strangers are brought to commit the odious deed, and the spirit of the Báb takes its flight. It is high noon. A dust storm from that hour to the going down of the sun causes fright among the ten thousand witnesses of the scene. The effect of the martyrdom of the Báb is far-reaching.

The merciless opposers of His truth, like the opposers of old are swept into the limbo of the forgotten, while out of the life of the martyr-revelator moves the age-old, two-fold process of the fall of an old order of things, and the rise of a believing people.

More than twenty thousand preceded the Báb to a martyr's grave; a bare handful survived Him. Among the few was Bahá'u'lláh, son of a Persian Vazír of high station and reputation.

As a child, Bahá'u'lláh showed remarkable capacities, coupled with innate wisdom. The wisest men of the realm came to regard his destiny as distinct from others. When He was still quite young his father dreamed that he saw his son swimming in a limitless and shining sea. Innumerable fish clung to the hairs of His head as He swam, and the light of the sea was derived from His presence in the water. The Vazír, greatly impressed by

the dream, summoned a wise and venerable man of that region, who gazed intently upon Bahá'u'lláh and extolled the beauty of His youthful countenance. "The limitless ocean, Oh Vazír," he said, "is none other than the world of being. Single-handed and alone, your son will achieve supreme ascendancy over it. . . . The multitude of fishes signifies the turmoil which He will arouse amidst the kindreds and peoples of the earth. Around Him will they gather, and to Him will they cling." By reason of this and other incidents the Vazír soon came to realize the concealed glory of his noble son. Like Jacob, he desired only the welfare of his beloved Joseph.

At a later time Bahá'u'lláh, grown to manhood, was offered important positions of state which He steadfastly refused. "All that we can hope to achieve," explained one dignitary of the nation to his own son, "is but a fleeting and precarious allegiance which will vanish as soon as our days are ended. Our mortal life can never be free from the vicissitudes that beset the path of earthly ambition. Even those who, while we are still living honor us with their lips would, in their hearts, condemn and vilify us were we, for but one moment,

to fail to promote their interests. Not so, however, with Bahá'u'lláh. Unlike the great ones of the earth, whatever be their race or rank, He is the object of a love and devotion such as time cannot dim nor enemy destroy. His sovereignty the shadows of death can never obscure nor the tongue of the slanderer undermine. Such is the sway of His influence that no one among His lovers dare, in the stillness of night, evoke the memory of the faintest desire that could, even remotely, be construed as contrary to His wish. Such lovers will greatly increase in number. The love they bear Him will never grow less, and will be transmitted from generation to generation until the world shall have been suffused with its glory."

Bahá'u'lláh spread far and wide the teachings of the Báb and for a time wisely withheld His own identity as the One foretold. In 1852, following the martyrdom of the great forerunner and prophet, Bahá'u'lláh Himself was seized and imprisoned as a Bábí in the underground dungeon of Tíhrán. En route to this loathsome pit, He was stoned and derided by a populace incited by His enemies to acts of violence. An aged woman begged to be per-

mitted to cast her stone. "Suffer the woman," said the holy prisoner. "Deny her not what she regards as a meritorious act in the sight of God."

With such calm resignation Bahá'u'lláh took up His toll of sacrifice for a Cause in which the Báb was the dawn and He the noon-day sun. With a few companions He was placed in the dungeon in stocks. His words of endearment continued day by day to cheer their hearts, and no day passed without singing. "God is sufficient unto me," ran their glad refrain, "He verily is the all-sufficing. In Him let the trusting trust."

In later years Bahá'u'lláh, with His family and over seventy followers was exiled to 'Akká, Palestine, a fortress city situated at the foot of historic Mt. Carmel. Here, in barracks rooms, the little band of first believers lived in such joy as to make them a source of wonder to all. In these days Bahá'u'lláh wrote to friends, "Fear not. These doors shall be opened. My tent shall be pitched on Mt. Carmel, and the utmost joy shall be realized."

This indeed was the case. His last years were passed at Bahjí, on the plains outside of the city. Here He wrote and taught, and often in the summer, the cypress trees of Carmel offered shade to

the world's greatest prisoner. This was a fitting fulfillment of the pens of Judaism, Christendom, and Islám, which had so often extolled Mt. Carmel. Here the Christian world was wont to look for the return of the Spirit, Christ.

Here He wrote many of the Tablets to the kings, begun earlier in the exile, enjoining upon them the peace of the world and advising them of the ways to attain it. Here, in a land where women were often little more than chattel, He taught the equality of men and women. Here, in a world removed from science, He proclaimed the harmony of science and true religion. Here, in a despotic monarchy, He espoused the cause of representative government, world language, a world tribunal, and federation of the nations. Here, in the midst of fanaticism and bigotry He proclaimed, "Consort with the people of all religions with joy and fragrance."

Bahá'u'lláh counted all of the revealed religions as one and the same. "I have been preceded in this matter," He wrote, "by Muhammad, the Apostle of God, and before Him by the Spirit, Christ, and before Him by the Interlocutor, Moses." Recognizing the differences of emphasis from time to time in God's re-

vealed religion, He said, "In every Dispensation the light of divine guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His law is the consciousness of the oneness of mankind." From the days of the exile forward, the little band of believers throughout the world have counted the promulgation of this principle to be their foremost obligation.

The final proof of a religion is its survival and its triumph over hardship. Were the walls of 'Akká to obscure forever the hallowed light of Bahá'u'lláh? Could such a community outlive its founders? The answer is heartening. Today the Bahá'í Faith has encircled the earth. In a single century it has entered more than sixty countries, has numbered within its ranks no less than thirty races; its adherents represent all of the religions, all of the classes, all of the cultures of the world; its writings are published in over forty languages. It has swept from the dungeon to the palace, from the humble Merchant of Shíráz to royalty, from a handful of Shaykhi students to scholars and statesmen, from the upper room in Shíráz to far-

flung outposts and to the most highly civilized cities of the modern world. Its lovers have left hearth and home in unpaid missionary efforts to spread its tenets and offer its comfort to all countries. With flame-like devotion its teachers have followed in the footsteps of its martyrs, who, without reward gave up their lives to establish for all time a spiritual world commonwealth committed to unity in the love of God.

The walls of the prison city closed around Bahá'u'lláh in 1868. At the time of the rise of the Young Turks in 1908, they opened to His son, 'Abdu'l-Bahá, who subsequently journeyed to England, France, Germany, and the United States. The days of this noble successor among the western friends were marked by striking victories, for churches, synagogues, and peace societies opened their doors to him. 'Abdu'l-Bahá gave to the West two profound gifts; a social message of complete unity and an infant community whose collective life could demonstrate it. In his Will and Testament 'Abdu'l-Bahá appointed his eldest grandson, Shoghi Effendi, as interpreter and first Guardian of the Faith.

Today the Faith of the Báb and Bahá'u'lláh has moved out

of its primitive or apostolic period into a formative era. Haifa, now a flourishing seaport across the bay from 'Akká, is the chosen residence of Shoghi Effendi, whose World Order Letters have already made an indelible impression upon the stream of international life. Bahjí, with its gardens and the tomb of Bahá'u'lláh, has become a place of world pilgrimage. Mt. Carmel, whose cypress trees once sheltered the holy prisoner, now boasts the terraced shrines of His family. On its ninth terrace a Temple is destined to be reared, and from its peak the future Bahá'í Universal House of Justice will overlook the

Mediterranean, a House dedicated to the service of a community whose pattern is "inclined neither to East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored." "Its watchword is the unification of the human race; its standard the 'Most Great Peace.' "

The holy land of Abraham, of Moses, and Jesus, is again glorious with religious aspiration. The time-honored door of Revelation opens again before us as we listen with the first disciple to the fragrant welcome of the Báb: "Enter therein in peace, secure."

Address delivered May 22, 1944, on the
program of the Bahá'í Centenary, May
19-25, 1944.

ANSWER, WORLD!

ANGELA MORGAN

Hail, men of the future!
The world's real patriots ye;
Above the dead I hear your tread that sets the people
free!
And I hear the fife, and I hear the drum,
I hear the shouting wherever you come,
And I see the glory in your face
Who march to save the race!
Justice shall be your weapon and Truth the bomb you
hurl,
Flag of united nations the banner you unfurl.
Hail, men of the present—do I hear your answering cry?
"Here am I! Here am I!"

Dedication of the Bahá'í House of Worship

ALL praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honor, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou willest Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honor of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue forevermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Wise.

Illumine, O Lord, the faces of Thy servants, that they may behold Thee; and cleanse their hearts that they may turn unto the court of Thy heavenly favors, and recognize Him Who is the Manifestation of Thy Self and the Day-Spring of Thine Essence. Verily, Thou art the Lord of all worlds. There is no God but Thee, the Unconstrained, the All-Subduing.

O CONCOURSE of creation! O people! Construct edifices in the most beautiful fashion possible, in every city, in every land, in the name of the Lord of Religion. Adorn them with that which beseemeth them. Then commemorate the Lord, the Merciful, the Clement, in spirit and in fragrance.

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THE century is great and the age belongeth to His Majesty, the Merciful, the Clement. The power of confirmation hath moved all beings and the potency of (Divine) help hath made the world of existence active. The Sun of Reality hath dawned from the temperate point and the Star of equatorial line hath shed radiance upon the East and the West.

Although human souls are mostly heedless and negligent, and the sects, tribes and nations are submerged in the slumber of inadvertence, yet the Divine summons will ere long awaken (them) and the glad-tidings of the Kingdom will soon make the souls attentive.

In the cycle of His Holiness Christ, a long time elapsed before the fame of praise and sanctification became worldwide;

nevertheless, consider how at length it encircled the globe. But the glorious radiance, like shining twilight, of this Sun of the horizons, in the very inception of its dawn, was wide-spread; therefore, consider what great results will be soon forthcoming and what wondrous signs shall appear. Now is the commencement of organization, hence every affair concerning the Kingdom of God is of paramount importance.

Among the most important affairs is the founding of the Mashriqu'l-Adhkár, although weak minds may not grasp its importance; nay, perchance, they imagine this (Mashriqu'l-Adhkár) to be a temple like other temples. They may say to themselves: 'Every nation has a hundred thousand gigantic temples; what result have they yielded that now this one Mashriqu'l-Adhkár (is said) to cause the manifestation of signs and prove a source of lights?' But they are ignorant of the fact that the founding of this Mashriqu'l-Adhkár is to be in the inception of the organization of the Kingdom. Therefore it is important and is an expression of the upraising of the Evident Standard, which is waving in the center of that continent, and the results and effects of which will

become manifest in the hearts and spirits. No soul will be aware of this mature wisdom save after trial.

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**T**HÉ power which has gathered you here today<sup>1</sup> notwithstanding the cold and windy weather is indeed mighty and wonderful. It is the power of God, the divine favor of Bahá'u'lláh which has drawn you together. We praise God that through his constraining love human souls are assembled and associated in this way.

Thousands of Mashriqu'l-Adhkárs, dawning-points of praise and mentionings of God for all religionists will be built in the Orient and Occident, but this being the first one erected in the Occident has great importance. In the future there will be many here and elsewhere; in Asia, Europe, even in Africa, New Zealand and Australia; but this edifice in Chicago is of especial significance. It has the same importance as the Mashriqu'l-Adhkár in 'Ishqábád, Caucasus, Russia, the first one built there. . . .

The Mashriqu'l-Adhkár in 'Ishqábád is almost completed. It is centrally located; nine avenues leading into it; nine gar-

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<sup>1</sup>Dedication of the Mashriqu'l Adhkár grounds, May 1, 1912.

dens, nine fountains; all the arrangement and construction is according to the principle and proportion of the number nine. It is like a beautiful bouquet. Imagine a very lofty, imposing edifice surrounded completely by gardens of variegated flowers, with nine avenues leading through them, nine fountains and pools of water. Such is its matchless beautiful design. Now they are building a hospital, a school for orphans, a home for cripples, a hospice and a large dispensary. God willing, when it is fully completed it will be a paradise.

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O FRIENDS of 'Abdu'l-Bahá and His co-sharers and partners in the servitude of the Lord of Hosts! Verily the greatest affair and the most important matter today is to establish a Mashriqu'l-Adhkár and to found a Temple from which the voice of praise may rise to the Kingdom of the majestic Lord. Blessings be upon you for having thought to do so and intending to erect such an edifice, advancing all in devoting your wealth in this great purpose and in this splendid work. You will soon see the angels of confirmation following after you and the hosts of reinforcement crowding before you.

When the Mashriqu'l-Adhkár is accomplished, when the lights are emanating therefrom, the righteous ones are presenting themselves therein, the prayers are performed with supplication towards the mysterious Kingdom (of heaven), the voice of glorification is raised to the Lord, the Supreme, then the believers shall rejoice, the hearts shall be dilated and overflow with the love of the All-living and Self-existent (God). The people shall hasten to worship in that heavenly Temple, the fragrances of God will be elevated, the divine teachings will be established in the hearts like the establishment of the Spirit in mankind; the people will then stand firm in the Cause of your Lord, the Merciful. Praise and greetings be upon you.

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**M**ANY a chilled heart, O my God, hath been set ablaze with the fire of Thy Cause, many a slumberer hath been awakened by the sweetness of Thy voice. How many are the strangers who have sought shelter beneath the shadow of the tree of Thy oneness, and how numerous the thirsty ones who have panted after the fountain of Thy living waters in Thy days!

Blessed is he that has set himself towards Thee, and hastened

to attain Thy Day-Spring of the light of Thy faith. Blessed is he who with all his affections hath turned to the Dawning-Place of Thy Revelation and the Fountain-Head of Thine inspiration. Blessed is he that hath expended in Thy path what Thou didst bestow upon him through bounty and favor. Blessed is he who in his sore longing after Thee, hath cast away all except Thyself. Blessed is he who hath enjoyed intimate communion with Thee,

and rid himself of all attachment to any one save Thee.

I beseech Thee, O my Lord, by Him who is Thy Name, Who through the powers of Thy sovereignty and might, hath risen above the horizon of His prison, to ordain for every one what becometh Thee and beseemeth Thine exaltation.

Thy Might in Truth is equal to all faith.

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From Bahá'í Centenary Program, Wilmette, Illinois, May 22, 1944, 9:40 P.M.

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**O** FRIENDS! Help ye the one true God, exalted be His glory, by your goodly deeds, by such conduct and character as shall be acceptable in His sight. He that seeketh to be a helper of God in this Day, let him close his eyes to whatever he may possess, and open them to the things of God. Let him cease to occupy himself with that which profiteth him, and concern himself with that which shall exalt the all-compelling name of the Almighty. He should cleanse his heart from all evil passions and corrupt desires, for the fear of God is the weapon that can render him victorious, the primary instrument whereby he can achieve his purpose. The fear of God is the shield that defendeth His cause, the buckler that enableth His people to attain victory. It is a standard that no man can abase, a force that no power can rival. By its aid, and by the leave of Him Who is the Lord of Hosts, they that have drawn nigh unto God have been able to subdue and conquer the citadels of the hearts of men.—BAHÁ'U'LÁH

## Commemoration of the Declaration of the Báb

SAY, God sufficeth all things above all things, and nothing in the heavens or in the earth but God sufficeth. Verily, He is in Himself, the Knower, the Sustainer, the Omnipotent. (Prayer of the Báb)

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THE heavens declare the glory of God; and the firmament sheweth his handy-work.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the

commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (Psalm of David 19, Bible)

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**BLESSED** are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

(St. Matthew 5, 3-9, Bible)

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**O**UR Father which art in heaven, Hallowed be Thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kindom, and the power, and the glory, for ever. Amen.

(St. Matthew 6, 9-13, Bible)

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**G**OD is the Light of the Heavens and of the Earth. His Light is like a niche in which

is a lamp—the lamp encased in glass—the glass, as it were, a glistening star. From a blessed tree is it lighted, the olive neither of the East nor of the West, whose oil would well nigh shine out, even though fire touched it not!

It is light upon light.

God guideth whom He will to His light. and God setteth forth parables to men, for God knoweth all things.

In the temples which God hath allowed to be reared, that His name may therein be remembered, do men praise Him morn and even.

Men whom neither merchandise nor traffic beguile from the remembrance of God, and from the observance of prayer, and the payment of the stated alms, through fear of the day when hearts shall throb and eyes shall roll; That for their most excellent works may God recompense them, and of His bounty increase it to them more and more: for God maketh provision for whom He pleaseth without measure....

Or like the darkness on the deep sea when covered by billows riding upon billows, above which are clouds:

Darkness upon darkness. When a man reacheth forth his hand, he cannot nearly see it! He to whom God shall not give

light, no light at all hath he! Hast thou not seen how all in the Heavens and in the Earth uttereth the praise of God? the very birds as they spread their wings? Every creature knoweth its prayer and its praise!

And God knoweth what they do.

God's, the Kingdom of the Heavens and of the Earth: and unto God the final return!

(Qur'án, Sura of Light)

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THE Báb declared: "This night, this very hour will, in the days to come, be celebrated as one of the greatest and most significant of all festivals—

Render thanks to God for having graciously assisted you to attain your heart's desire, and for having quaffed from the sealed wine of His utterance. Well is it with them that attain thereunto."

"O thou who art the first to believe in Me! Verily I say, I am the Báb, the Gate of God, and thou art the Bábú'l-Báb, the Gate of that Gate. Eighteen souls must, in the beginning, spontaneously and of their own accord, accept Me and recognize the truth of My Revelation. Unwarned and uninvited each of these must seek independently to find me." (Dawn-Breakers, p. 61)

"**I** AM the Mystic Fane which the Hand of Omnipotence hath reared. I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendor. I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush."

"I am the Primal Point from which have been generated all created things. . . . I am the Countenance of God Whose splendor can never be obscured. the light of God whose radiance can never fade. . . . All the keys of heaven God hath chosen to place on My right hand, and all the keys of hell on My left. . . . I am one of the sustaining pillars of the Primal Word of God. Whosoever hath recognized Me, hath known all that is true and right, and hath attained all that is good and seemly. . . . The substance wherewith God hath created Me is not the clay out of which others have been formed. He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover."

(Dispensation, p. 34)

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**T**HIS is May 23rd the anniversary of the message and declaration of His Holiness the

Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early light of the true morn whereas the manifestation of the Blessed Beauty Bahá'u'lláh, was the shining forth of the sun. Therefore it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 His Holiness the Báb was sent forth heralding and proclaiming the kingdom of God, announcing the glad-tidings of the coming of His Holiness Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the will of God.

His Holiness the Báb was subjected to bitter persecution in Shiráz where he first proclaimed

his mission and message. A period of famine afflicted that region and the Báb journeyed to Isfáhán. There the learned men rose against him in great hostility. He was arrested and sent to Tabríz. From thence he was transferred to Mák-Kú and finally imprisoned in the strong castle of Chihriq. Afterward he was martyred in Tabríz.

This is merely an outline of the history of His Holiness the Báb. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more his enemies endeavored to extinguish that flame the brighter it became. Day by day his cause spread and strengthened. During the time when he was among the people he was constantly heralding the coming of Bahá'u'lláh. In all his books and tablets he mentioned Bahá'u'lláh and announced the glad-tidings of his manifestation, prophesying that he would reveal himself in the ninth year. He said that in the ninth year "you will attain to all happiness," in the ninth year "you will be blessed with the meeting of the Promised One of whom I have spoken." He mentioned the Blessed Perfection Bahá'u'lláh by the title "Him whom God should make manifest." In brief, that blessed soul offered

his very life in the pathway of Bahá'u'lláh even as it is recorded in historical writings and records. In his first book "The Best of Stories" he says, "O Remnant of God! I am wholly sacrificed to thee; I am content with curses in thy path; I crave nought but to be slain in thy love; and God the Supreme sufficeth as an eternal protection."

Consider how His Holiness the Báb endured difficulties and tribulations; how he gave his life in the Cause of God; how he was attracted to the love of the Blessed Beauty Bahá'u'lláh; and how he announced the glad-tidings of his manifestation. We must follow his heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for His Holiness the Báb has admonished us to arise in service to the cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection Bahá'u'lláh, to be completely attracted by the love of Bahá'u'lláh, to love all humanity for his sake, be lenient and merciful to all for him and to upbuild the oneness of the world of humanity. Therefore this day May 23rd is the anniversary of a blessed

event. (Discourse of 'Abdu'l-Bahá delivered in Cambridge and Boston, May 23, 1912.)

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**PRAISE** be to Thee, O my God, that Thou hast revealed Thy favors and Thy bounties; and glory be to Thee, O my Beloved, that Thou hast manifested the Day-Star of Thy loving-kindness and Thy tender mercies. I yield Thee such thanks as can direct the steps of the wayward towards the splendors of the morning light of Thy guidance, and enable those who yearn towards Thee to attain the seat of the revelation of the effulgence of Thy beauty. I yield Thee such thanks as can cause the sick to draw nigh unto the waters of Thy healing, and can help those who are far from Thee to approach the living fountain of Thy presence. I yield Thee such thanks as can divest the bodies of Thy servants of the garments of mortality and abasement, and attire them in the robes of Thine eternity and Thy glory, and lead the poor unto the shores of Thy holiness and all-sufficient riches. I yield Thee such thanks as can enable the Heavenly Dove to warble forth, upon the branches of the Lote-Tree of Immortality, her song: "Verily, Thou art God. No God is there besides Thee. From eternity Thou hast been

exalted above the praise of aught else but Thee, and been high above the description of any one except Thyself." I yield Thee such thanks as can cause the Nightingale of Glory to pour forth its melody in the highest heaven: "'Ali (the Báb), in truth, is Thy servant, Whom Thou hast singled out from among Thy Messengers and Thy chosen Ones, and made Him to be the Manifestation of Thyself in all that pertaineth unto Thee, and that concerneth the revelation of Thine attributes and the evidences of Thy names.'" I yield Thee such thanks as can stir up all things to extol Thee, and to glorify Thine Essence, and can unloose the tongues of all beings to magnify the sovereignty of Thy beauty. I yield Thee such thanks as can fill the heavens and the earth with the signs of Thy transcendent Essence, and assist all created things to enter the Tabernacle of Thy nearness and Thy presence. I yield Thee such thanks as can make every created thing to be a book that shall speak of Thee, and a scroll that shall unfold Thy praise. I yield Thee such thanks as can establish the Manifestations of Thy sovereignty upon the throne of Thy governance, and set up the Exponents of Thy glory upon the seat of

Thy divinity. I yield Thee such thanks as can make the corrupt tree to bring forth good fruit through the holy breaths of Thy favors, and revive the bodies of all beings with the gentle winds of Thy transcendent grace. I yield Thee such thanks as can cause the signs of Thine exalted singleness to be sent down out of the heaven of Thy holy unity. I yield Thee such thanks as can teach all things the realities of Thy knowledge and the essence of Thy wisdom, and will not withhold the wretched creatures from the doors of Thy mercy and Thy bountiful favor. I yield Thee such thanks as can enable all who are in heaven and on earth to dispense with all created things, through the treasures of Thine all-sufficing riches, and can aid all created things to reach unto the summit of Thine almighty favors. I yield Thee such thanks as can assist the hearts of Thine ardent lovers to soar into the atmosphere of nearness to Thee, and of longing for Thee, and kindle the Light of Lights within the land of 'Iráq. I yield Thee such thanks as can detach them that are nigh unto Thee from all created things, and draw them to the throne of Thy names and Thine attributes. I yield Thee such thanks as can cause Thee to forgive all sins

and trespasses, and to fulfill the needs of the peoples of all religions, and to waft the fragrances of pardon over the entire creation. I yield Thee such thanks as can enable them that recognize Thy unity to scale the heights of Thy love, and cause such as are devoted to Thee to ascend unto the Paradise of Thy presence. I yield Thee such thanks as can satisfy the wants of all such as seek Thee, and realize the aims of them that have recognized Thee. I yield Thee such thanks as can blot out

from the hearts of men all suggestions of limitations, and inscribe the signs of Thy unity. I yield Thee such thanks as that with which Thou didst from eternity glorify Thine own Self, and didst exalt it above all peers, rivals, and comparisons, O Thou in Whose hands are the heavens of grace and of bounty, and the kingdoms of glory and of majesty! (*Prayers and Meditations*, p. 329.)

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From Bahá'í Centenary Program, Wilmette, Illinois, May 22, 1944, 10:00 P.M.

### A BAHÁ'Í FRIEND

*Mary A. McClennen*

I HAVE a friend who is a Bahá'í. No other person could ever be a dearer friend. When I am with her I am lifted out of my past life. My feet are set down on the path of a spiritual garden. When we meet and when we part she cries out "Alláh-u-Abhá."

God is most great! In my calamity her prayers surrounded me. I am protected from utmost misery by the sweet savor of her thoughts. She is a true friend, who, if she has any grievance against me, will come quickly to speak of it. And I am glad to listen to her counsel.

When I look upon her eyes I see a tenderness that is beyond affection and I feel, from the turning of her head, that by unending supplication she is holding her being in the direction of heaven.

## THE GIFTS OF GOD

THE bounties of God are limitless. We recognize this on the material plane. We know that nature is abundant, that the earth brings forth enough for all. Some of us, perhaps most who read this, express our gratitude for this in our private and public prayers and desire that everyone should have his share of the necessities of life.

It may seem strange at first to those studying and using the prayers revealed by Bahá'u'lláh that so little special reference is made to the material blessings which God showers upon mankind. The prayers revealed by Bahá'u'lláh are full of praise and gratitude to God for His bounties of every kind, but it is the spiritual bounties for which He teaches us to pray and of which He begs us not to deprive ourselves. The material bounties, He tells us, are to be freely used, but we are warned not to let the love of them or the selfish use of them come between ourselves and God. So we need great wisdom as well as love of mankind and knowledge of God.

Therefore Bahá'u'lláh tells us

that of all God's gifts which are "inherent in man" "the first and foremost . . . is the gift of understanding". For this is the gift which not only distinguishes man from the animal, through which we conduct our affairs, discover hidden secrets of science and make new inventions, but the gift which, declares Bahá'u'lláh, "giveth man the power to discern the truth in all things, leadeth him to that which is right." It is this gift which enables man to reach out for spiritual bounties. And yet man's understanding or mind is so completely a part of man that he takes it for granted and forgets to be thankful for it. He is free to use or misuse it. May he not put his inventions to beneficial or diabolical use? And indeed man becomes so proud of his achievements, inventions and discoveries that he believes he has no need of God. Man becomes his own god: he worships his own ideas. In this pride he strays far from God's purpose in bestowing upon him the gift of understanding, for, Bahá'u'lláh tells us, "God's purpose in conferring such a gift is none other

except to enable His creature to know and recognize the one true God."

It is evident how far our understanding can and does go astray. It must be guided by Divine Revelation. For Divine Revelation comes through a Divine Revealer, a Christ Who is one with the Father, or a Moses Who converses with God, a Revealer Who shows us God's attributes and makes known God's will. Without the Divine Revealer, even with his gift of understanding, man has no knowledge of God.

This great gift God sends not because man is worthy, but because of his great need and because he has great possibilities and because of God's love for mankind; not because he has used the gift of understanding aright, but because, having misused it, he is therefore in sore distress. Divine Revelation is not limited to days of old as many religious leaders would have us believe. It has come in this day, in the time of man's dire need, through the words of two Divine Revealers, known as the Báb and Bahá'u'lláh. For nearly fifty years of the nineteenth century this bounty of Divine Revelation poured forth from the ocean of God's mercy. The special gift of this fresh Revelation, for each

Revealer adds something to the Message of His Predecessor, is the "knowledge of the oneness of mankind and the fundamental oneness of religion," and "that war shall cease between nations and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men shall live as brothers."

Because Divine Revelation is "in corruptible in nature" man cannot continue to ignore either the Revelation or the Revealer. "Though the forces of the nations be arrayed against Him, though the kings of the earth be leagued to undermine His Cause, the power of His might shall stand unshaken. He verily speaketh the truth, and summoneth all mankind to the way of Him Who is the Incomparable, the All-Knowing," declares Bahá'u'lláh. And again and again He exhorts in such words as these: "O friends! Drink your fill from the crystal stream that floweth through the heavenly grace of Him Who is the Lord of all Names. Let others partake of its waters in My Name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created."

—B. H. K.

## THE RACES OF MANKIND

*Book Review*

ARTHUR DAHL

This brief but succinct pamphlet\* by two members of the Department of Anthropology, Columbia University, is one of the best popular presentations of the race question from the scientific point of view this writer has seen. In its thirty-two pages it manages to explode quite a few widely held notions, and in simple language lays the groundwork for racial tolerance and understanding in the form most acceptable to the public in this scientific age. Its points are effectively dramatized by a series of clever cartoon illustrations.

The authors first point out that "the fact of the unity of the human race is proved . . . in its anatomy . . . . The races of mankind are what the Bible says they are—brothers. In their bodies is the record of their brotherhood." They then demonstrate that most physical differences are not the result of race, that variations in height, shape of head, and blood are not due to inherent race differences, and that differences in skin color are due simply to varying proportions in the skin of two special

chemicals, carotene and melanin.

Next is a section on the classification of races, in which it is pointed out that many groups spoken of as races, such as Aryans, Jews, and Italians, are not races at all, but peoples distinguished by language, religion, or nationality. Most of the people of the world are a mixture of races.

The next section blasts the popular beliefs that some races are more intelligent or have a stronger character than others, or that some races hold a monopoly on the progress of civilization. The authors believe that differences in environment and opportunity for knowledge and advancement are the most important factors in explaining variations in the cultural and economic levels of the several races today.

The final section on *The Future of Race Prejudice* is frank and outspoken. As Professor Benedict and Dr. Weltfish put it: "Race prejudice isn't an old universal 'instinct.' It is hardly a hundred years old. Before that, people persecuted Jews because of their religion—not their 'blood'; they enslaved Negroes

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\**The Races Of Mankind*, by Ruth Benedict and Gene Weltfish. Public Affairs Pamphlet No. 85, October, 1943. 10c

because they were pagans—not for being black.

"Looking back now, moderns are horrified at all the blood that was shed for centuries in religious conflicts. It is not our custom any more to torture and kill a man because he has a different religion. The twenty-first century may well look back on our generation and be just as horrified. If that century builds its way of life on the Atlantic Charter—for the whole world—our era will seem like a nightmare from which they have awokened. They will think we were crazy. 'Why should race prejudice have swept the western world,' they will say, 'where no nation was anything but a mixture of all kinds of racial groups? Why did nations just at that moment begin talking about the racial purity of their blood? Why did they talk of their wars as racial wars? Why did they make people suffer, not because they were criminals or double-

crossers, but because they were Jews or Negroes or non-Nordic?" "

The answer to these questions, believe the authors, is fear. It is fear which leads to race prejudice, and the greater the fear, the broader and more bitter the prejudices. Establish an era of confidence and security, they say, and race prejudice will disappear naturally.

To Bahá'ís, of course, this solution is insufficient. Racial disunity is one manifestation of religious disunity and spiritual chaos, and this is the fundamental condition which must be remedied before the racial problem can be finally solved. But scientific corroboration of the lack of any basic incompatibilities or differences between the races is a necessary part of the Bahá'í viewpoint, and in presenting the Bahá'í teachings on race, particularly to new inquirers, this attractive pamphlet should be an effective aid.

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In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts.—**ABDU'L-BAHÁ**

## The Growth of the American Bahá'í Community

MARION HOLLEY

MAY 23rd, 1944, marks the completion of a century so illimitable in its promise for the future of humanity, that neither we who have glimpsed its brilliance, nor the world which sustains the impact of its force, can truly claim to have grasped more than a fragment of its import.

Nothing that we see, as we look back upon fifty years of Bahá'í history on this continent, is unrelated to this tremendous mission. No preparation which our nation has undergone for leadership; no experience, suffering, doubt, or achievement through which the American people have passed; no smallest project or inconspicuous aspiration of the American Bahá'í Community; no heroic endeavor, no mighty and "shining deeds" but have borne their own direct relation to the unfolding process of World Order and World Civilization. "The Great Republic of the West . . . has been singled out . . . and been invested . . . with a unique, an inescapable, a weighty and most sacred responsibility."

Tonight we are met to appraise

America's heritage as the citadel of universal peace. Already, through previous speakers, we have seen the planting in North America of the potent seed of Bahá'u'lláh's Revelation. We have watched its rootage in faithful hearts, and seen them bestirred to remarkable activity. We have witnessed with awe and humility the results of 'Abdu'l-Bahá's journey and ceaseless exertions. And now we come to the climax of the Master's labors, His "clarion call" sounded in "those destiny-shaping Tablets" of the Divine Plan "wherein, in bold relief, stands outlined the world mission entrusted . . . to the American Bahá'í Community."

Although we have just completed in the Seven Year Plan the preliminary stage of this vast assignment, learning through the strenuous period of its development some hint of what it means to labor for the triumph of God's Cause, yet the full significance of these words from the Guardian can only be guessed: "The promulgation of the Divine Plan," he wrote in 1936, "... is

the key which Providence has placed in the hands of the American believers whereby to unlock the doors leading them to fulfil their unimaginably glorious Destiny."

We are too close to this unseen but all-compelling process. For seven years we have moved to its rhythm, manifested its influence, hungered for its goals, and demonstrated all unwittingly its latent power. The victories we have won, the territories of our conquest, the key cities which brighten the horizon of the Western Hemisphere, the swelling ranks of "the heavenly armies" of Bahá'u'lláh—all these proclaim the confirming and irresistible energy of a Plan which enshrines, in every phrase and conception, the Divine Will for the uniting of nations in this Promised Day.

From the first moment of their appearance, the Tablets of the Divine Plan carried a life-imparting force. Conceived by 'Abdu'l-Bahá in the dark course of the first World War, from March 26th to April 11th, 1916, and from February 2nd to April 22nd, 1917, they were designed in two matchless cycles, each consisting of seven Tablets, addressed to the five regions of the Northeastern, Southern, Central, and Western States, and

Canadian Provinces; and to the "Assemblies and Meetings," the "believers and . . . maid-servants . . . in the U. S. and Canada".

"Travel ye to the East and to the West of the world and summon the people to the Kingdom of God. . . Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure." This was the essence of the Master's call, as He arrayed for our support the methods of victory, enumerated every far-flung goal, quickened our spirits with heavenly ambition, and revealed for our daily sustenance nine prayers of unexcelled beauty and might.

The first regenerating impulse of 'Abdu'l-Bahá's work in far-off Palestine seems to have been reflected in the Eighth Bahá'í Convention of 1916, although no outward sign reached this country for several months. Every session, so runs the record, carried a vision of "the new kingdom which is to appear upon the earth", while "the gales of the Holy Spirit . . . swept the room at times like the rushing of a mighty wind". The effect of the earliest Tablets published in September, 1916, was instantaneous. Within three months

reports were coming from "soldiers at the front," while the Ninth Convention envisioned the initial framework of teaching on a national scale.

Not until 1919, however, did the American Bahá'ís witness the complete and glorious panorama of the Divine Plan, released to the sessions of a Convention which 'Abdu'l-Bahá Himself described as "the Convention of the Covenant". It was the signal for one of the brightest chapters of teaching history. In a few years the Cause of Bahá'u'lláh "encircled the globe . . . encompassing thereby the whole earth with a girdle of shining glory." "Forsaking home, kindred, friends and position," the Guardian has written, "a handful of men and women, fired with a zeal and confidence which no human agency can kindle, arose to carry out the mandate which 'Abdu'l-Bahá had issued." Heroic souls they were, who stand as archetypes on the roll of American pioneers: Martha Root, "star-servant," the "first" and "finest fruit" of the Formative Age; Hyde Dunn, "Australia's spiritual conqueror"; and all those other "stout-hearted disciples" who hastened in the closing years of the Master's life to implant the Faith in such distant regions as Alaska,

the West Indies, South America, Tahiti, Australia, New Zealand, and Tasmania.

But brilliant as were their exploits, and however great our pride in such instant response by the American Bahá'ís, it is a fundamental fact that the Divine Plan was to undergo "a period of incubation of well-nigh twenty years . . . while the machinery of a divinely-appointed Administrative Order was being laboriously devised and its processes set in motion." For long, under the guidance of Shoghi Effendi, our efforts were committed to other tasks—the erection of administrative institutions and the completion of the Mashriqu'l-Adhkár. Their bearing upon the Tablets of the Divine Plan we scarcely grasped, or that the scope of America's world mission would be vast and demanding beyond the vision or capacity of individuals to discharge. Yet how otherwise, save by an all-encompassing effort of collective will, save by "utter" and "continuous consecration" and the harnessing of "all available resources", should we hope to accomplish the rebirth and reorganization of mankind?

The intimations of a new era in the progress of the Faith began to sound through the Guardian's messages from 1932, when

the deeds of the Dawn-Breakers first opened to our view in the stirring pages of Nabil. This book, the "essential adjunct to (a) reconstructed teaching program," stirred latent longings soon to find release through Shoghi Effendi's pleas "to the American believers, the spiritual descendants of the heroes of God's Cause. . ." "The new hour has struck," he cabled in 1935, "calling for nation-wide, systematic, sustained efforts in teaching field."

Painstakingly he prepared us. Yet who could guess, at the Convention of 1936, the whole thrilling and terrible pathway which beckoned the Faith and the world, in the closing years of the first Bahá'í century? "Humanity entering outer fringes most perilous stage its existence. Opportunities (of) present hour unimaginably precious. Would to God every State within American Republic and every Republic in American continent might ere termination this glorious century embrace (the) light (of the) Faith of Bahá'u'lláh and establish structural basis of His World Order."

From such a summons there was no return! In that hour the American Community embarked upon the fulfillment of the Divine Plan, embodying their

pledge in an initial phase, the Seven Year Plan, adopted in 1937. It was the signal for intercontinental expansion, and for an unprecedented growth in North America destined to eclipse the achievements of forty previous years of Bahá'í history.

A Faith which, for so long a period, had been administratively confined within the boundaries of twenty-six States and Provinces (including Hawaii and the District of Columbia), now dared the conquest in seven years of the remaining thirty-four areas of the United States Canada, and Alaska. With ever-mounting strength it engulfed the land, claiming by 1939 the ten virgin areas which had lacked even a single Bahá'í; going on to initiate far-flung projects and campaigns; perfecting its instruments in local, regional, and national teaching committees; organizing methods of stimulus and support; and calling into the ranks of its "trailbreakers" a swiftly-growing host of pioneers and settlers—"veteran believers" and "neophytes", "stalwart warriors" of "every class, race, age and outlook"—who contributed the decisive share to this vast enterprise.

No one who participated in the Seven Year Plan can ever forget its momentum, the peaks

of confirmation, of exhilarating triumph; the taut and perplexing crises; the obstacles hurled up by depression and war; the perilous threat of loss which was met and surmounted in the sixth year; until finally, on March 28, 1944, the cycle was crowned in glorious victory! Strenuous and rich was this experience, whose every year returns to memory endowed with a bright particular tale.

What, then, was accomplished? Statistically it is a compelling record: the conquest of thirty-four virgin States and Provinces\* through the formation of thirty-eight Local Spiritual Assemblies; the increase of functioning Assemblies in North America from seventy to one hundred and thirty-six; eight times as many groups as in 1937, and three and a half times the number of isolated Bahá'ís; with participation in the campaign by 293 pioneers and 336 members of Regional Committees.

Tonight, we acclaim with grateful hearts the consummation of this "crowning crusade," the "greatest collective enterprise ever launched in the course of the history of the Faith of Bahá'u'lláh." We have reached the first milepost in the unfoldment of America's spiritual des-

tiny. Around us, in this great Convention Hall, is proof of our effort. The fruits garnered in every virgin State and Province are here represented. The sessions of this All-America Convention rest, for the first momentous time, on the "structural basis" of Bahá'u'lláh's World Order. "The record" is "complete, the roll call filled, and the mighty task victoriously concluded." It is in hours like these that the potency of the Bahá'í Faith is unveiled to our eyes. What words can ever express our privilege, to be its supporters in the day of upbuilding?

With the words of 'Abdu'l-Bahá, Who has blessed our continent with "spiritual primacy" and linked its fortunes to the unfolding power of His Covenant, I close: "The hope which 'Abdu'l-Bahá cherishes for you is that the same success which has attended your efforts in America may crown your endeavors in other parts of the world, that through you the fame of the Cause of God may be diffused throughout the East and the West and the advent of the Kingdom of the Lord of Hosts be proclaimed in all the five continents of the globe . . . Please God, ye may achieve it."

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Address delivered on the program of the Bahá'í Centenary, May 19-25, 1944.

\*To which Colorado was later added.

## WITH OUR READERS

TREASURES from the Centenary celebration still come to the editors. A part of this issue is therefore devoted to the events and addresses of Monday evening, May 22, the evening which commemorated the exact completion of the hundred years since the Báb's Declaration, the evening when hundreds of believers gazed on the portrait of the Báb. Never in the history of the world until this greatest of Revelations has the likeness of the Revealer been preserved that His followers might see it.

The public meeting that evening was addressed by Mrs. Frank Baker, Dr. Harry Overstreet, our guest speaker, and Mr. Horace Holley. In opening the services that evening Mr. George Latimer, chairman for the occasion, said in part: "On May 23rd, 1844, two events occurred in widely separated parts of the world which were destined to initiate a profound change in the life and thought of man. Shortly after sunset in the far-off city of Shíráz, Persia, in the upper chamber of a modest residence, a noble and irresistible youth, titled the Báb, made the enkindling declaration that the Day of God was at hand and that the long anticipated Promised One of the Sacred Scriptures had come. On this same day from our nation's capital, the first telegraphic message was flashed over the wire to Baltimore,—'What hath God wrought!' This remarkable coincidence signalized a turning point in the unfoldment of human history throughout the world.

"Tonight we are gathered here to

commemorate the first of these events. One hundred years have elapsed since the first impulse of a new and mighty Revelation of the Word of God shook the land of an ancient civilization, a land reddened by the blood of thousands of martyrs to the Cause of the saintly Báb, whose eloquent tongue was likewise stilled, after a brief ministry of six years, in glorious martyrdom in the city of Tabriz. . . . Such is the potent force of the spiritual energies released during this first century of the Bahá'í era, that from the early infusion of the neighboring countries of India, 'Iráq, Turkey, Egypt and Russia, the spirit of the Bahá'í Faith has illumined the major nations of Europe, parts of Africa, Australia and the North, Central and South American horizons. From Iceland to the Straits of Magellan; from Alaska to Cape Town the seven candles of unity have been lit. Not only here in this peaceful village of Wilmette, but throughout the Americas and in more than sixty countries of the world, this Centennial celebration of the birth of the Bahá'í Faith has been inaugurated. . . . "Your attention is directed to the literature of the Bahá'í Faith which outlines the distinguishing features of its plan for a new World Order, which clearly indicates a change from man's present life of prejudice, strife and disorder. For, and I wish now to quote from our eminent guest speaker, Dr. Overstreet: 'There come times in the history of life, when, with changing conditions, old conceptions suddenly reveal them-

selves as inadequate or misdirected or actually destructive of life values, and when fresh ideas blow in to take their place. In such periods new civilizations are born. If a civilization is being born, the most interesting thing to do is to put oneself in line with the kind of thinking that is headed toward the future."

Mr. Latimer then introduced Mrs. Frank Baker whose address entitled "Religion Returns to Mankind" appears in this issue. Mrs. Baker is well known to Bahá'ís and their friends as one who travels and speaks for the Faith, as a writer and as a member of the National Spiritual Assembly. We regret that the talks by Dr. Overstreet and Mr. Holley are not available for printing just now.

Following these public talks were dedicatory and commemorative programs arranged for Bahá'ís alone who were all assembled in the auditorium under the vast dome of the House of Worship. These services consisted entirely of readings. First came the dedication of the House of Worship completed as to its exterior ornamentation according to the seven year plan. These readings are printed in the order read. All are from the Sacred Writings of Bahá'u'lláh and 'Abdu'l-Bahá.

The readings commemorating the Declaration of the Báb were timed to include the exact moment, two hours and eleven minutes after sunset, when the Báb declared to Mullá Husayn, the seeker, that He was the Promised One. These readings are also included in this issue. They were selected from Bahá'í Sacred Writings and from Jewish, Christian and Muhammadan Scriptures.

The culmination of the evening's program was the viewing of the portrait of the Báb. This portrait is a photographic facsimile of the original portrait preserved at Haifa which the Guardian has caused to be made and has given to the National Spiritual Assembly to be shown to believers on rare occasions and for preservation in the National Bahá'í Archives.

Quietly, one by one, as on a holy pilgrimage, the sixteen hundred assembled Bahá'ís filed by to view the radiant face. All who were present have their own precious memories.

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The editorial by Bertha Hyde Kirkpatrick reminds us of the great gift of Divine Revelation which God has again sent to the world.

Arthur Dahl's review of *Races of Mankind* puts us in touch with a booklet most valuable for its scientific facts about race and one that has received much publicity because of its rejection in certain army camps.

The address by Marion Holley which we are printing was delivered Tuesday evening, May 23rd, when the general subject was, "North America, Citadel of Universal Peace." Miss Holley is a member of the National Bahá'í Teaching Committee and is prominent as a lecturer and teacher of the Faith. Her talk deals with the development of the Bahá'í Cause in North America from the passing of 'Abdu'l-Bahá in 1921 to the present time. Miss Holley's home is in San Francisco.

—THE EDITORS

# WORLD ORDER

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## One Humanity — One Religion

*A Symposium*

EDGAR LEE HEWETT

E. LENORE MORRIS

ON April 16, 1944, the Bahá'ís of Albuquerque, New Mexico, conducted a program for public discussion of the unfoldment of a world civilization. The first address was delivered by Dr. Edgar Lee Hewett, President of the School of American Research of Santa Fe and his presentation was followed by the talk given by Dr. E. Lenore Morris of the Bahá'í community. The program gave emphasis to the importance of spiritual education by citing three Bahá'í passages:—

“Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may be blotted out from its face and all mankind become the upholders of one Order, and the inhabitants of one City.”—*Bahd'u-l-láh*.

“There is need of a universal impelling force which will establish the oneness of humanity and destroy the foundations of war and strife.”—*‘Abdu'l-Bahá*.

“We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new.”—*Shoghi Effendi*.

The two addresses bring out salient points both in the attitude of the enlightened modern mind and in that of the Bahá'í who has come to realize truth not as human discovery but as divine creation. What the reader has presented to him, therefore, is typical of a discussion, a meeting of spiritual attitudes, which in one form or another is going on in cities, towns and villages everywhere in the world.—*Editors*.

## I

## THE PLACE OF RELIGION

*Edgar Lee Hewett*

The craving for a final cause is the most deeply rooted of all the yearnings of the human mind. Man has struggled bravely with every problem of life and destiny from time to time, but this has been the eternal interrogatory. It is interesting to trace the development of thought on this subject from the speculations of the untutored savage to those of the civilized philosopher. You may have heard the pathetic inquiry of the South African chief in conversation with the French traveler. "Twelve years ago I went to feed my flocks; the weather was hazy. I sat down upon a rock and asked myself sorrowful questions; yes, sorrowful, because I was unable to answer them. Who has touched the stars with his hands—on what pillars do they rest? The waters never weary, they know no other law than to flow without ceasing from morning till night, and from night till morning; but where do they stop, and who makes them flow thus? The clouds also come and go, and burst in water over the earth. Whence come they—who sends them? I cannot see the wind; but what is it? Who brings it, makes it blow and roar and ter-

rify us? Do I know how the corn sprouts? Yesterday there was not a blade in my field, today I returned to my field and found some. Who can have given to the earth the wisdom and power to produce it? Then I buried my head in both my hands."

This fairly represents a primitive condition of man's thought upon this subject, and it is interesting to follow his gropings toward the light. Gradually the science of ethnology has illuminated the ages of man's development, which preceded his power to express his thoughts in written language. As the poetic conceptions of primitive races, embodied in myth and legend are slowly worked out, we find that all have traveled the same road.

Finally in the life cycle of our race there came a clearer vision, when the spirit plumed for nobler flights. Here and there, transcendent minds flashed out whose genius pierced the unknown; minds that discerned the spiritual life. Monotheism, the idea of one Supreme Being, is man's latest and highest conception of Deity. With its coming, human life took on a richer meaning, human destiny came to be seen as the chief

object of the creative activity. With it came civilization in the finer sense, the power to enshrine the human ideal in culture, and that diversified and enlarged life which was reserved for man's enjoyment until his nature was prepared for it.

We must abandon some ancient fallacies. Religion is not what many people think it is. Such concepts as an angry God, everlasting punishment, grotesque ideas of sin, have no place in true religion. They are vagaries of immature minds. Man creates his devouring monsters, his hell, his punishment. He conjures up eternal fires, unpardonable sins, as he does goblins and giants and monstrosities of all sorts. They arise out of weird imaginings of racial childhood.

Much of our perplexity derives from our not defining what we are talking about. I shall try to avoid that fault. Let us explore the obscure past of man and try to discover the genesis of such phases of culture as religion. If you are going to leave it to the anthropologist you must give him a million years of slowly evolving cultural background, and only about six thousand for his emergence in civilization. Only six years has he been experimenting with what we call civilization for every thousand that he spent puzzling over his world and his exis-

tence before there was a nation on this planet. Through all those ages, some elemental urge kept him striving toward the sun, kept alive his determination to live and to know. There can never be a more inspiring thought than that of man in savagery or in civilization, in distress or in prosperity, striving forward under a creative urge, his own indomitable spirit.

To man of the Old Stone Age the world was pretty much of a chaos. Nevertheless, as he looked upon it with wonderment, he strove to know it, and to his everlasting credit be it said that whenever and wherever he tried, he in some measure succeeded. Everything about him engaged his thought—everything on earth—rocks, plants, animals, the ocean, streams and rain: everything above the earth—sky, sun, moon, stars, rainbow, clouds and winds. I do not concede that what he thought about them was worship. These things he could observe, find out truth about. Through weird conclusions, ever a-questing, from known to better known, from trial to demonstration, from error to truth, he reached the threshold of civilization in possession of a vast body of actual knowledge about Nature. That process of investigation, finally becoming systematic, orderly, we call science. Science is the quest for truth about Nature.

In the long contact with his world, man sensed something behind phenomena that was greater than all of them. He could see the action of the thunderbolt in the riven tree or the man lying dead at his feet. This might arouse fear; but back of the thunderbolt was a Mighty Power, vast, unknowable, beside which all else was puny and insignificant. Behind the phenomena of nature there was the mysterious Power which man obeyed—Power that inspired more than fear. If it could do these things, man must be dependent upon it; must be helpless in himself; therefore, must implore its mercy, and appease it with praise and sacrifice and adoration. This constituted worship, of something invisible, omnipresent, omnipotent. Since this Mighty Power manifested itself in many forms it disintegrated into a pantheon. Such was the origin of the concept of Deity. The home of invisible powers was of necessity an unseen world—a world of the spirit.

As the mind never ceased to question nature's phenomena, so with equal zeal it groped for the truth about Deity. Man has had two worlds to explore and explain. The world of nature and the world of spirit; a material world and an immaterial. One is the realm of science, the other the realm of religion. Science is the

quest for truth about nature; religion the quest for truth about Deity. Reason cannot place them in conflict with one another.

Marvelous has been the progress of science since the dawn of civilization. There has also been prodigious advance in religious thinking; but in the world of the spirit truth is only slowly discerned. It is natural that it should be so. The essence of religion is faith—and faith is the substance of things longed for, the evidence of things unseen. Then has religion no foundation in reality? Is it merely a body of illusion, destined to fade from human thought?

Assuredly as defined, religion deals with the most profound of realities—the First Cause, the Ultimate Destination, the beginning and the end of existence. Furthermore, the truths established by science are trifling compared with those discerned by religion. The foundation for this fact abides in the nature of man. By ceaseless inquiry he mastered the elements, conquered his material world. What intense striving this required, striving that built the master mind! With even greater intensity and persistence he invaded the spirit world, and with prodigious striving went on his way to understanding. The prophets of old were inquirers—“Canst thou by searching find out

God? Canst thou find out the Almighty unto perfection?" They asked the question that multitudes have pondered—"If a man die shall he live again?"

By everyone who has aspired to these high truths something has been attained. Religious thinkers have pressed toward the Infinite. The religious systems of the world have been the result. Many roads have been fashioned—all of them leading toward the light. It was left to the Thinker of Galilee to discern the greatest truth of all. He proclaimed the divinity of man, the humanity of Deity. Since the Nazarene spoke the words which identify man with Creative Mind we look out upon a greater world. Always Deity is showing forth in man; always the spark of Divine Wisdom is flashing from the spirit of humanity.

In the view of religion that I have presented, extraneous factors have been set aside. It can have no quarrel with science. It functions in a different world. It is not to be confused with morality. That is a matter of human relations. It is not a body of superstition or of knowledge. It is a *quest* for truth, an eternal striving toward the Infinite.

With true religion, there can be no argument. You can't argue with the tides of the ocean. When the morning stars sing together

you can't throw them out of tune. You can't dispute with the endless procession of day and night, light and darkness, summer and winter, cold and heat. Back of them is Almighty Power, everlasting, unchangeable Deity. This you discern as you do your own existence. The most inviting realm of thought, the one that every alert mind loves to explore, is religion. I have said that we are in the dawning of civilization. It is a true statement of our position in the march of time. Nothing else will so fit men for life in a turbulent world as some time spent each day in the calm realm of the spirit; in other words, in religious thought. It will go far in guiding one along the road to peace and power. It is an imperative necessity of our time.

I like the prayer of the Hindu Philosopher-poet, Rabindranath Tagore:

Where the mind is without fear the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by

thee into ever-widening thought and action—

Into that heaven of freedom, my Father, let my country awake.

It should be noted that through all the stages of polytheism, there was eternal aspiration to find out ideal truth, ideal beauty, and ideal goodness. To find out perfection was the primal task to which the human mind turned; the ideal to which it has clung through the ages, and through it all, inspiring every effort, directing every thought, has been the idea of deific power.

In the Laws of Plato, we find the saying: "In the first place, the earth, sun and stars—all these, and the beautiful arrangement of the seasons, divided into years and months, prove that there is a God." Xenophon in the Memorabilia says: "He who arranges and holds together the universe, in which are all things beautiful and good, and who preserves it always unimpaired, undisordered and undecaying, is Himself manifested only in His mighty works, but is invisible to us while he is regulating them."

It was given to the prophets and seers of Israel to be first to attain to a high conception of the idea of Deity. When we consider the ages through which man had struggled up to this sublime attainment, can we wonder at the exaltation of the Hebrew mind

when the full significance of that Ineffable Name dawned upon it? It became the theme of the master minds of the nation. The poets sung it; the masters taught it; harp and cymbal poured it out in sublime harmony. It was the exuberance of spirit caused by the first consciousness of its unison with the Divine Being. Man discovered that his own soul was attuned to the creative mind; that he was in harmony with and a part of the Almighty purpose.

Yet great as was this step in the evolution of the spiritual life of man it left him in a still unsatisfied condition, for whether revealed in the thunder from Mount Sinai or from the burning bush on Mount Horeb, the All-seeing Power still resided within the shadows. So the human mind has pursued its quest. Aristotle said that God is a spirit, and Christian philosophers oftentimes reiterated the statement.

Poets have continually aspirered to express man's feelings upon the theme, and philosophers have ever striven with it as the supreme end of their speculations. As a poetic theme, we have its loftiest expression where Dante, in his immortal vision, beholds at last an image of that Power, Love and Wisdom, one in essence, and leads us to the conception of the divine made human and how the human may make itself divine.

As a subject of philosophic inquiry, we have the profoundest statement of it in Herbert Spencer where, after a third of a century of research, he defines the All-Being as "The infinite and eternal Energy from which all things proceed, which is the same Power that in ourselves wells up under the form of consciousness, the Source of which our lives, physical and mental, in common with all the activities, organic and inorganic, amid which we live are but the workings."

Thus we have briefly traced the development of the idea of Deity from its inception in savagery to its culmination in philosophy, and the conclusion is already drawn.

In the light of the science of humanity, follow man from his cradle in savagery to his manhood in civilization, watch the shaping of the individual character by the laws of nature, by the might of destiny; know all the forces that mold him into manhood; contemplate his possibilities in the light of past achievement, and know at last the answer to the psalmist's question, "What is man that thou art mindful of him?" Man is the crown and glory of the Creator's work, and the perfection of his being is the ultimate object of the Creative purpose. From the dawn of life we see all things working together

toward the development of the spiritual attributes of man, and unless our existence is a mistake and our intelligence an illusion, we may recognize in that infinite and eternal Power within the shadows, which is felt in every pulsation of the universe, none other than the living God.

What then is the place of religion in the structure of world civilization? It is the keystone of the arch. The mind of the Dawn Man was set on freedom. That has been man's guiding star through all the ages—is today. Questing for freedom he found in nature the resources for his material good, for his continual advancement. He came to have faith in nature, and in his own relation to nature. Then he early sensed the mighty power governing nature. Unceasingly he sought to know that Power and to get into harmony with it, to avail himself of its beneficence. He found that it ordered nature and himself, and all humanity. He acquired faith in it, in himself and in his fellow man. He became a religious being.

That age-long quest has been pursued over many roads. They have all been followed in profound faith that supreme good was attainable. Faith in Deity, in himself, in mankind, has won for man all that has come to him in

material, intellectual and spiritual good;

"Many roads Thou hast fashioned:

"All of them lead to the light."

At a religious conference in the ancient city of Bagdad, I heard a venerable patriarch announce what to me is the ultimate truth about religion. He said: "I could not be a good Mohammedan without being a good Christian. I could not be a good Christian without being a good Jew. I could not be a good Jew without being a good Buddhist. I could not be a good Buddhist without being a good Zoroastrian. I could not be a good Zoroastrian without being a good Confucian. Whatever I am is good if I am simply a good son of God."

My friends, if there is validity in what I have briefly sketched here as the history of man's aspirations and attainments, then some truths are inescapable. There is but one humanity; there is but one religion. The agencies

that have been exploring the spiritual world through the ages are well unified in belief in one deific Power. They are well on the way toward the conviction that the good of all peoples, of all nations, calls for mutual aid—a principle that may be discerned in all the known faiths; that was well expressed by the Galilean peasant in the formula:

"Therefore, whatsoever ye would that men should do to you, do ye even so to them."

If that one principle can be made to prevail at the council table where the present terrible convulsion is composed, then the just and lasting peace of which men have dreamed will be assured. The stupendous sacrifice will not have been in vain. That does not mean that mankind will suddenly be released from want, or from hard experience: simply that it has undergone a terrific test and has emerged victorious and in renewed faith may go forward "in tireless striving stretching its arms toward perfection."

## II

### BAHÁ'U'LLÁH, WORLD EDUCATOR

*E. Lenore Morris*

The world is suffering the impact of the greatest catastrophe in the history of mankind.

The disease of this catastrophe

is world-wide war. Human beings from every section of the universe are longing for a remedy for the cure. Inasmuch as the

ailment of world civilization is both material and spiritual mankind is seeking the authority from which an all-embracing workable remedy must spring. To what center of power shall the world turn?

When we observe the world of creation we find that God has localized a specific power in each center. "Reason has its seat in the brain, sight in the eye, hearing in the ear, speech in the tongue. The force of gravity is localized in the center of the earth. Everything on the surface of the earth is attracted toward the center. Our light is localized in the sun.

"In the world of beings some have specialized in statesmanship, some in morals, others in commerce, agriculture, art, politics, laboratory work, or industrial activities, for these are the outer expression of spiritual, philosophical and scientific faculties."

#### CENTERS OF DIVINE POWER

God provides centers of spiritual powers and qualities and these are known to the world as Divine Manifestations (the revealing agencies of God, or Prophets). These Manifestations are identified with true religion which is living progressive Revelation. True religion must be progressive, "for the test of existence is

motion." Just as being in motion is the test of life so being stationary is the test of death.

"The basis of the law of Moses His Holiness Christ promulgated. That selfsame foundation of religion was promulgated by Muhammad. All the great Prophets have served that foundation. They have served this reality. Hence the purposes and purports of all the Prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the divine civilizations of man, the foundation whereof is one."

Bahá'u'lláh, the one prophesied by all previous Prophets is the world educator in this day. He has established the essentials and institutions necessary for world education. Some of the essentials are: 1. Education: "Education is of three kinds: material, human and spiritual. Material education is concerned with the progress and development of the body through gaining its sustenance, its material comfort and ease. This education is common to animals and man.

"Human education signifies civilization and progress: that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries

of physical laws, which are the activities essential to man as distinguished from the animal.

"Divine education is that of the Kingdom of God; it consists in divine perfections, and this is true education; for in this estate man becomes the center of divine appearance, the manifestation of the words, 'Let us make man in our image and after our likeness.' This is the supreme goal of humanity."

#### SOCIAL AND SPIRITUAL LAWS

"Bahá'í education upholds the principle of the unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, and ordered and progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace."

#### INSTITUTIONS

Through these divine institutions the true cultural and spir-

itual back-ground of every race, nation and religion will be preserved. "The exploded theories and the tottering institutions of present-day civilization," the Guardian has written, must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin.

"For Bahá'u'lláh . . . has not only imbued man with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a divine Economy. The above essentials are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness upon earth."

#### CONTINUITY OF REVELATION

The true educator must include the continuity of Revelation. "Bahá'u'lláh disclaims any intention to belittle any of the Prophets gone before Him, to whittle

down any of their teachings, to obscure, however slightly, the radiance of their Revelations, to oust them from the hearts of their followers, to abrogate the fundamentals of their doctrines, to discard any of their revealed Books or to suppress the legitimate aspirations of their adherents. Repudiating the claim of any religion to be the final Revelation of God to man, disclaiming the finality of His own Revelation, Bahá'u'lláh inculcates the basic principle of the relativity of religious truth, the continuity of Divine Revelation, the progressiveness of religious experience. His aim to widen the basis of all revealed religions and to unravel the mysteries of their scriptures. He insists on the unqualified recognition of the unity of their purpose, restates the eternal verities they enshrine, coordinates their functions, distinguishes the essential and the authentic from the non-essential and spurious in their teachings, separates the God-given truths from the priest-prompted superstitions, and on this as a basis proclaims the possibility, and even prophesies the inevitability of their unification and the consummation of their highest hopes."

#### POWER TO CHANGE

#### HUMAN NATURE

"In this day Bahá'u'lláh has released mysterious forces which

will regenerate and transform the nature of man, not only publicly and privately, but outwardly and inwardly. "The teachings of Bahá'u'lláh, like those of Christ in His day, have power to transmute human nature, to purify hearts and illumine minds. Divine, indeed, is that creative spirit which can gather together ordinary persons and transmute them into an expression of union when the whole world expresses contention and discord. No human agency can manufacture this spirit nor imitate its miraculous effect."

#### MATERIAL AND SPIRITUAL ASSURANCE

"Herein lies the assurance that the unfoldment of world civilization in this age realizes the vision of the divine Kingdom on earth—the Kingdom based upon divine justice, sustained by God's grace, its gates open to the people of unity from among all the races and nations of earth; the Kingdom forever displacing the secular tribes, cities and nations whose struggle for existence has given over the world to consuming war. The promise of this Kingdom has been deposited as a sacred trust in the heart of every race, but the divine civilization foretold by the Prophets of the past can result only from the beneficent action of a new and universal Faith."

"Therefore the universal educator must be at the same time not only a material, but also a human and spiritual educator; and he must possess a supernatural power, so that he may hold the position of a divine teacher. If he does not show forth such a holy power, he will not be able to educate, for if he be imperfect how can he give a perfect education?"

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### FAITH MUST STAND

*Clara Edmunds-Hemingway*

I WOULD that I might tower like a tree;  
As straight as any pine, with strength to stand  
Alive and green, in winter; though there be  
Deep layered ice and snow upon the land.

Though all the trees in sight had shed their leaves  
Of faith; and winds among the branches moan;  
Though every helpless bush about me grieves,  
My faith in God must let me stand alone.

I would not be a clinging, twisted vine,  
To drag my weight upon another's heart;  
But be erect, whenever tempests hurled  
Their javelins: when elements combine  
To wrench my clinging roots and earth apart.  
My faith must stand, in our bewildered world.

# Thanksgiving

*William Kenneth Christian*

OUT of the early experience of the American people has grown the custom of observing each year a day of thanksgiving—a unique holiday in that its spiritual implications cut through all barriers of sectarianism and point the hearts and minds of men to God, the Creator, the Giver of Bounty.

Thankfulness is one of the noblest emotions. It is not cynical, mean, or restrictive, but it is joyous and out-flowing. Thanksgiving may be expressed in a constant joyous attitude, in specific creative actions, in exalted prayer. In such a state of feeling, a man looks to the future; he is integrated and ready for some achievement.

In a letter to His youngest son Bahá'u'lláh wrote: "Be generous in prosperity and thankful in adversity." Is not generosity active thanksgiving? The generous man is expressing his confidence in the ultimate rightness of the universe. And the man in difficulties can, by his attitude, express the same faith. 'Abdu'l-Bahá called it "radiant acquiescence." This joyous acceptance of everything in life's path is the purest type of thanksgiving.

A prayer of thanksgiving eases the heart of pain; it is therapeutic. It releases the tensions resulting from confusion. In a spirit of thankfulness, beauty is more keenly perceived, acts of love and kindness are more natural and spontaneous, the inner, creative powers flow more freely.

All the elements of personal responsibility in the Bahá'í way of life are tied together by the golden cord of praise to God. In the attitude of praise, all the small and large responsibilities of life take on a magic form, are moulded from a joyous substance. For Bahá'u'lláh has written: "Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and island, and the meadow where mention of God hath been made, and His praise glorified."

High courage in devotion to a great cause breeds thanksgiving. We find it in the daring of those men and women who first espoused the Faith of the Báb and Bahá'u'lláh. Possessions and life itself were freely offered to express the joy and gratitude to God

for recognizing his Manifestation. Vahíd declared: "This palatial residence I have built with the sole intention that it should be eventually demolished in the path of the Cause, and the stately furnishings with which I have adorned it have been purchased in the hope that one day I shall be able to sacrifice them for the sake of my Beloved." Such declarations and the heroic acts which accompany them, are uttered by men and women stirred and shaken to the soul's foundations by a desire to serve completely the will of God. From the passion of such active thanksgiving have come those forces which change the world.

The thankful man is the true lover. His gratitude springs from the depth and sincerity of his devotion. As dedication to God is the most universal form of love, so the lovers of God are thankful and generous in prosperity, joyous and grateful in adversity.

"O God! The trials Thou sendest are a salve to the sores of all them who are devoted to Thy will; the remembrance of Thee is a healing medicine to the hearts of such as have drawn nigh unto Thy court; nearness to Thee is the true life of them who are Thy lovers . . ." "But for the tribulations which are sustained in Thy path, how could Thy true lovers be recognized?"

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In these times thanksgiving for the bounty of the Merciful One consists in the illumination of the heart and the feeling of the soul. This is the reality of thanksgiving. But, although offering thanks through speech or writings is approvable, yet, in comparison with that, it is but unreal, for the foundation is spiritual feelings and merciful sentiments. I hope that you may be favored therewith . . .

Thank God for guiding thee unto the Straight Path, manifesting unto thee the Evident Light. He shall give thee a draught of the cup whereby thy spiritual power will be increased. Thou shalt advance unto the Lofty Station, acquire heavenly qualities and attain knowledge of the significances of the words of God in this glorious day.

—'Abdu'lBahá

## A Radio Program for World Unity

AS WE in America devote this day to prayer, and as those peoples in most of the nations of the earth pray with us for the victory of the forces that fight for freedom and justice against those of oppression and injustice, we bring you this program of hope and illumination from the writings of the Bahá'í World Faith. May it give deeper meaning to the great conflict—and sustain us with the hope and promise of its glorious purpose.

In 1941 when the flames of war were still confined to Europe, Shoghi Effendi, the Guardian of the Bahá'í Faith and great grandson of its Founder, Bahá'u'lláh, wrote as follows: "A tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects, unimaginably glorious in its ultimate consequences, is at present sweeping the face of the earth. Its driving power is remorselessly gaining in range and momentum. Its cleansing force, however much undetected, is increasing with every passing day. Humanity, gripped in the clutches of its devastating power, is smitten by the evidences of its

resistless fury. It can neither perceive its origin, nor probe its significance, nor discern its outcome. Bewildered, agonized and helpless, it watches this great and mighty wind of God invading the remotest and fairest regions of the earth, rocking its foundations, deranging its equilibrium, sundering its nations, disrupting the homes of its peoples, wasting its cities, driving into exile its kings, pulling down its bulwarks, uprooting its institutions, dimming its light, and harrowing up the souls of its inhabitants. God's purpose is none other than to usher in, in ways He alone can bring about, and the full significance of which He alone can fathom, the great, the golden-age of a long-divided, a long afflicted humanity. Its present state, indeed even its immediate future, is dark, distressingly dark. Its distant future, however, is radiant, gloriously radiant — so radiant that no eye can visualize it."

Bahá'u'lláh, Founder of the Bahá'í Faith, foreshadowing humanity's golden age, has written, "These great oppressions are preparing it (the world) for the advent of the Most Great Justice." And of justice in the

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Broadcast over Station WCFL, Chicago,  
Illinois, June 6, 1944.  
Prepared by the National Bahá'í Radio  
Committee.

eyes of God, He says, "Of all things the best beloved in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not with the eyes of others, and shalt know by thine own understanding and not by the understanding of thy neighbor. Ponder this in thy heart; how it behoveth thee to be. Verily, justice is My gift to thee and the sign of My loving kindness. Set it then before thine eyes."

"This Most Great Justice," the Bahá'í Guardian explains, "is indeed the Justice upon which the structure of the Most Great Peace can alone, and must eventually, rest, while the Most Great Peace will, in turn usher in that Most Great, that World Civilization. . . ."

Of that world civilization, foretold by all the seers and Prophets of old, and towards which we are now rapidly moving, Bahá'u'lláh wrote nearly eighty years ago: "The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized." 'Abdu'l-Bahá, son of the Founder of the Bahá'í Faith elaborated this theme:

"True Civilization will unfurl

its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns — the shining exemplars of devotion and determination — shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. . . . The sovereigns of the world must conclude a binding treaty, and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world, and obtain for it the sanction of all the human race. . . . All the forces of humanity must be mobilized to insure the stability and permanence of this Most Great Covenant. . . . The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government."

Today America offers her youth, her resources and her prayers in defense of principles we believe to be right and just—"This generation," said our President, "has a rendezvous with destiny." And that destiny

of our nation was clearly set forth as long ago as 1912 when 'Abdu'l-Bahá visited our shores. He said to us then: "The continent of America is in the eyes of the one true God the land wherein the splendors of His light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous will abide and the free assemble. May this American democracy be the first nation to proclaim the unity of mankind. May it be the first nation to unfurl the standard of the 'Most Great Peace.' . . .

"May the inhabitants of this country rise from their present material attainments to such a height that heavenly illumination may stream from this center to all the peoples of the world. This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world . . . The American continent gives signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually."

That we of America may fulfill that great promise enshrined in the words of 'Abdu'l-Bahá just quoted, let us ask for Divine

help with this prayer for our nation revealed by Him:

"O God, Almighty Protector! O Thou Who art the confirmier of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness; strengthen, by the abundance of Thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

"I ask Thee, by the abundance of Thy holiness and that of Thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proof throughout the well-inhabited, cultivated and flourishing regions belonging to such government.

"O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by its conquering power and wonderful might in the kingdom of creation.

"Thou art the conformer of whomsoever Thou willest. Verily, Thou art the Powerful and Almighty."

You have been listening to a special program compiled from the writings of the Bahá'í Faith, an universal religion embracing all Faiths, all religions, all races

and nations and dedicated to the unity of the world of humanity and the establishment of the Most Great Peace.

## LETTER OF THE LIVING

*Alice Simmons Cox*

The Host of Shíráz was speaking  
To the heart of Mullá Husayn,  
With charm and patient affection,  
Gentle and pure as the rain:  
Announcing the King, the One Promised,  
Proclaiming the Gate to His Grace,  
Foretelling a Golden Era,  
When the selfless may see His Face

His Voice was the concord of waters,  
Sublime as the march of the stars;  
His Word arose as the whirlwind,  
Sweeping all preconceived bars  
From the soul, grown humble and bleeding,  
Asking the radiant Youth  
To bathe his heart with Mercy,  
To clothe his mind with Truth.

Husayn was feasted with kindness,  
Refreshed in body and soul,  
Enthralled by ineffable rapture,  
As fragrance from Paradise stole  
Through the portal then waiting and open  
To hear the music of peace,  
To breathe the joy of submission,  
And know in Love, release.

He saw the horizon of being  
Close hands with supreme desire!  
As West touched the hem of the Orient,  
Entranced by the Sacred Lyre  
That throbbed with a deepening rhythm  
And set his soul on fire!

A WORLD BIBLE

THE compilation of passages from the available Scriptures revealed by prophets of the past has been undertaken by a considerable number of editors and students in our present era. Some of these have been works of simple scholarship, a matter of recording available material in some field of research. Some have been efforts to assert the superiority of one religion over all others by offering the comparative testimony of its holy Word. Others have reflected the idea that something in the nature of a World Bible might be achieved by bringing together as consecutive chapters in a new and greater Book the divine Books cherished from ancient times, each by its own chosen people. The humanist, in turn, has produced parallel passages to vindicate the notion that the essence of religion consists in a few simple ethical truths which can be accepted and demonstrated without complications of belief in a supernatural order or a miraculous intervention in human affairs. Finally, attention has been given to the written records of religion in order to find evi-

dence capable of condemning religion itself.

The rationalist who makes a selective choice of testimony in any field is no more intelligent or convincing than the sentimental-ist who does the same thing for the sake of confirming his own subjective emotion. The defender of ethics as a value which can be refined and separated away from the whole testimony of religion is like the lover of fruit who would destroy the tree from which it hangs.

But the idea of a World Bible, a holy Book for mankind, fairly and justly composed of all past Scriptures and therefore truly universal and non-sectarian—this idea, particularly in a time of social upheaval, moral laxity and general materialism like the present, may well prove intriguing to many who have come to realize the dreadful role of religious decay in precipitating the down-fall of civilization throughout the world.

Advocates of the synthetic World Bible have what might appear to be effective arguments. If, they say, a prophet has re-

vealed the Word of God, that Word is surely eternal and must be cherished and preserved. Moreover, since holy Scripture has been the only power which has united races and peoples in the past, but due to conditions each ancient Scripture had to be confined to some one race or social area, how can we bring about spiritual unity today on a world scale unless we accept all Scripture as holy and divine and prove our universality by standing ready to worship with all men from one common Book? Does any one church or sect really hope to win any kind of exclusive spiritual authority over the whole world? If we value our own traditional Bible as inspiration to the soul and guide to society, how can we decry or ignore or destroy that same value which other peoples set upon their own Book?

From the point of view of any one traditional religion, such arguments impair the cherished tradition of unique superiority claimed for itself, but resistance to such onslaught does not remove the grounds on which the arguments rest.

The teachings of Bahá'u'lláh unfold the true, organic relationship between the various Scriptures and Revelations of the past. In the *Íqán* (the Book of Assurance) and numerous other tablets, Bahá'u'lláh founds the di-

vine nature of revealed religion upon the larger, inclusive purpose which requires long historic evolution for its fulfilment in human experience. Bahá'u'lláh does away with the ambiguities of the modern conceptions of comparative religion by declaring that each later prophet is not merely the *equal* of the prophets who preceded Him—He is spiritually *identical*, and in Him the former prophets *return to this world*. His Revelation renews and enlarges all prior Revelations, containing their power and their validity within itself.

Thus the Bahá'í is not called upon to find his way through all the words of all the prophets of old, nor to regard any mere collection of scriptural literature as the divinely ordained World Bible of this world era. It is simply not possible to add together the utterances of all the prophets and make a sum total exceeding the value of the contribution made by each Scripture to its own time. Each Revelation forms a complete time-unit in itself, and is not a mere building block for busy architects to place one upon another and thereby construct an inter-religious temple. Divine truth is revealed in the measure required by the particular era, and no Revelation conveys the will of God to a later time. Those who continued to treasure the

words of Moses after Christ had revealed His later message were thereby denying Christ, and denial of Christ was denial of Moses, since the spiritual essence of Moses lived again and revealed anew in Christ.

Comparison of different faiths is meaningless without the key of the oneness of religion which Bahá'u'lláh has given this age. The Sacred Writings of the Bahá'í Revelation constitute the World Bible of mankind in our time.

In these Writings whatever has guided and inspired men in the past finds new immortality and fresh influence. For today the God who sent forth all the messengers has perfected those truths expressed according to the limitations of race, tribe and clan, and given them life and unified significance for the whole world. To worship any past prophet exclusively at this time is to worship the past and deny the power of the living God. H. H.

### O Son of Man!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

### O Son of Man!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

### O Son of Being!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

### O Son of Being!

Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

—Bahá'u'lláh

# Bahá'í Ordinances

*Garreta Busey*

## THE INDIVIDUAL BAHÁ'Í LIFE

There is a certain attitude by which people are known as Bahá'ís. The Bahá'í overcomes national, racial, and religious prejudice. He puts his trust in God, not in material wealth. He tries to serve God and to obey Him. He endeavors to unite mankind. He is kind; he avoids backbiting. He believes that work in the spirit of service is worship.

But there are also specific ordinances governing the Bahá'í life. These have been established by Bahá'u'lláh Himself, by the Guardian, or by the National Spiritual Assembly.

### *What a Bahá'í is expected to do.*

1. To pray at least once a day, using one of the obligatory prayers. Bahá'u'lláh says also that he should recite some part of the Creative Word daily.
2. To keep the fast: that is, to abstain from eating and drinking from sunrise to sunset from March 2 through March 20. One does not fast, however, if it is contrary to the advice of a physician. Others exempt from the fast are those who are traveling,

those under 15 or over 70, pregnant women, and nursing mothers.

3. To obey the government and to be law-abiding.
4. To obtain the consent of both parents on both sides before marriage.
5. To attend the feasts, unless it is impossible to do so because of illness or absence from town.

### *What a Bahá'í must not do.*

1. He must not take the life of his fellow man. In war, Bahá'ís must ask for non-combatant service, but if this is refused, they must obey the government.
2. A Bahá'í must not use alcohol, alcoholic beverages or habit forming drugs.
3. He must not belong to a church or other religious organization, but he is urged to withdraw in a perfectly friendly spirit and to associate with the members and help them in any way possible without committing himself to the organization.
4. He should not belong to a partisan organization in poli-

tics or economics, which contravenes the principles of Bahá'u'lláh. The aims of such organizations and their platforms are beyond his control and might conflict with the Bahá'í principles. Voting is permitted, if it in no way commits one to a party.

#### THE LOCAL BAHÁ'Í ASSEMBLY

The Bahá'í Community is a fellowship unlike any other. The bond is the love of God through His latest Manifestation, Bahá'u'lláh. The purpose of the Community is the unity of all mankind.

#### *Obedience to the Spiritual Assembly.*

No individual Bahá'í has authority over any other. All members of the Community should obey the local Spiritual Assembly in local Bahá'í matters; the National Assembly in national matters; the Guardian and the International House of Justice (when it shall have been established) in anything which pertains to the Cause in general.

#### *Attendance at Feasts.*

The Nineteen-Day Feasts develop unity within the Bahá'í Community. Bahá'ís should be in close touch with each other and with the progress of the Cause. It is obligatory to attend the Nineteen-Day feasts unless one is ill or out of town.

#### *Consultation.*

Members of the Bahá'í Community consult together over matters pertaining to the Cause. In the Assembly meetings and at the feasts they discuss frankly and openly all matters under consideration, though in a spirit of love and friendship. The decision is made prayerfully. When a decision is made by the majority, it must be obeyed, even though an individual may believe it to be wrong.

#### *Elections.*

Electioneering is forbidden. There are no nominations in a Bahá'í election. There must be no discussion of personalities. A solemn and prayerful spirit is maintained.

The local Spiritual Assembly is always elected on the 21st of April. The delegate to the National Convention is elected sometime in the spring.

#### *The Bahá'í Fund.*

Generosity is one of the attributes of God. The measure of one's giving is the measure of his devotion. To give to the Bahá'í Fund is a privilege belonging only to Bahá'ís. Each one should give regularly. To give only one cent is better than not to give regularly.

#### *Committees.*

The local Bahá'í work is done

by committees appointed by the local Spiritual Assembly. The national work is done by committees appointed by the National Spiritual Assembly. When appointed to these committees Bahá'ís should serve willingly and joyfully.

### *Holy Days.*

Commemorative meetings are held on the following days:

1. Declaration of Bahá'u'lláh ..... April 21
2. Declaration of the Báb ..... May 23
3. Ascension of Bahá'u'lláh ..... May 29
4. Martyrdom of the Báb ..... July 9
5. Birth of the Báb ..... October 20
6. Birth of Bahá'u'lláh ..... November 12
7. Day of the Covenant ..... November 26
8. Ascension of 'Abdul-Bahá ..... November 28
9. Feast of Naw-Rúz (New Year) ..... March 21

(The Bahá'í day begins at sunset on the day before the calendar date.)

It is not obligatory to attend the meetings held on these days, but they are valuable in teaching one a great deal about the Faith and they deepen one's spiritual life. In the future Bahá'ís will be commanded to refrain from work on these days.

### LOCAL BAHÁ'Í GROUPS

In towns or counties where there are less than nine believers no Assembly can be elected. The Bahá'ís in these places come directly under the jurisdiction of the National Spiritual Assembly, through the National and Regional Teaching Committees. If there are two or more, they elect a secretary and communicate through him with the secretary of the Regional Committee.

Isolated believers and groups send their contributions to the Bahá'í Fund to the National Treasurer, 110 Linden Ave., Wilmette, Ill.

Know verily that the essence of justice and the source thereof are both embodied in the ordinances prescribed by Him who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation. Were His law to be such as to strike terror into the hearts of all that are in heaven and on earth, that law is naught but manifest justice. . . . Were men to discover the motivating purpose of God's Revelation, they would assuredly cast away their fears, and, with hearts filled with gratitude, rejoice with exceeding gladness.

—BAHÁ'U'LLÁH

## THE BELOVED OF GOD

THE spiritual love of God maketh man pure and holy and clotheth him with the garment of virtue and purity. And when man attacheth his heart wholly to God and becometh related to the Blessed Perfection, the divine bounty will dawn. This love is not physical, nay, rather, it is absolutely spiritual.

The souls whose consciences are enlightened through the light of the love of God, they are like unto shining lights and resemble stars of holiness in the heaven of purity.

The real and great love is the love of God. That is holy above the imaginations and thoughts of men.

The beloved of God must each be the essence of purity and holiness; so may they be known by their purity, freedom and meekness in every land; they may drink from the eternal chalice of the love of God, enjoy its ecstasy, and through meeting the Beauty of Abhá they should be joyful, active, aglow with zeal and wonderful. This is the station of the sincere. This is the quality of those who are firm. This is the illumination of the faces of those who are near.

Therefore, O ye friends of God, ye must in perfect purity attain spiritual unity and agreement to a degree that ye may express one spirit and one life.

In this condition physical bodies play no part; the command and authority are in the hand of the spirit. When the spirit becometh all inclusive, the spiritual union shall be attained. Night and day endeavor to attain perfect harmony; be thoughtful concerning your own spiritual developments and close your eyes to the shortcomings of one another.

By good deeds, pure lives, humility and meekness be a lesson for others.

—‘ABDU’L-BAHÁ

# The Fulfillment of Mormon Prophecy

*Artemus Lamb*

THIS is the story of how there has been a marvelous fulfillment of the accepted prophecies and teachings of the Church of Jesus Christ of Latter Day Saints (Mormons) without most of these people being aware of it. These prophecies and teachings are found in books published by the Church and constituting some of their best-known literature, and deal with the very core of the faith, namely, the mission of Joseph Smith and the origin of the Church and its place in the Divine Plan.

This account is peculiarly reminiscent of that of another "chosen people" who almost two thousand years ago had their prophecies fulfilled but with only a handful to realize it.

According to Joseph Smith's own story as recounted in the Mormon publication bearing that name, he had his first vision in 1820 when he went into the woods to ask God which of all the Christian sects was the right one. He was told that they were all wrong and that he should join none of them. In 1823 the angel Moroni appeared to him and told him that God had work for him to do. He was then informed of a set of gold plates, giving an account of the former inhabitants of this

continent and containing the fulness of the everlasting Gospel as delivered by the Saviour to the ancient inhabitants, and of two stones, fastened to a breastplate and called the Urim and Thummim, by which he would be able to translate these plates. Subsequently Joseph translated the plates into what is now called the Book of Mormon and in accordance with further directions revealed by heavenly messengers organized the Church known as the Church of Jesus Christ of Latter Day Saints. After a short but turbulent career marked by almost continuous persecution he died a martyr's death at Carthage, Illinois, June 27, 1844.

It is stated in "Joseph Smith's Own Story" that when Moroni appeared to Joseph in 1823 "he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation. In addition to these, he quoted the eleventh chapter of Isaiah, saying it was about to be fulfilled. He also quoted the second chapter of Joel, from the twenty eighth verse to the last. He also said that this was not yet fulfilled but

was soon to be. And he further stated that the fulness of the Gentiles was soon to come in."

All of these prophecies relate to "the time of the end" when the Lord of Hosts would come to establish justice and righteousness and peace upon the earth. It would appear from these circumstances that the mission of Joseph Smith was to restore the Gospel in its purity and lead people back to it pending the coming of the Lord with the new dispensation. The very name of the Church which he founded would seem to bear out this conclusion. "The Church of Jesus Christ of Latter Day Saints," that is, the Church of the Saints of the last days of the Christian Dispensation.

With this background in mind, let us now consider some of the very remarkable predictions and statements purported in "The Doctrine and Covenants of The Church of Jesus Christ of Latter Day Saints" to have been revealed by Joseph Smith during his ministry.

"For the hour is nigh and that which was spoken by mine apostles must be fulfilled, for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

"Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again."

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them and they shall say that Christ delayed his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound, and when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled."

"And again I say, hearken unto my voice, lest death shall overtake you; in an hour when you think not shall the summer be past, and the harvest ended and your souls not saved."

"And at that day, when I shall come in my glory shall the para-

ble be fulfilled which I spake concerning the ten virgins."

"Behold the time has full come which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—Therefore, the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the door."

"And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night—Therefore gird up your loins, that ye may be the children of light, and that day shall not overtake you as a thief."

"Gird up your loins and be watchful and sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not."

What is the central theme of all these? Is it not that God is again about to manifest His Light and Guidance, to speak once more; that the former dispensation is nearing its end and that the Lord is about to come, the Christ to return? Furthermore, are not these sentences replete with warning to those addressed

that they not "sleep until I shall call again," "lest death shall overtake you; in an hour when you think not the summer will be past, and the harvest ended and your souls not saved," lest "men's hearts shall fail them and they shall say that Christ delayed his coming until the end of the earth," "and that day shall not overtake you as a thief"?

Finally, Joseph relates how he was specifically told that his own mission was to last until such time only as the Lord would come. The Doctrine and Covenants states "... And I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on earth at a time on whom this power and the keys of this priesthood are conferred . . ." and, again, "Exalt not yourselves; rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him, and the keys which I have given unto him."

Now, if all this be true, where is the fulfillment? Surely, there have been wars and rumors of wars, the love of men has waxed cold, iniquity abounds, and they are saying everywhere "that Christ delayed his coming until the end of the earth." If all this has come to pass, should it not mean that the time of the Gentiles has been fulfilled, that the day of

the Lord is here, that the Christ has come?

On May 23, 1844, a radiant youth of Persia arose proclaiming that He was the Divine Herald sent to announce the Dawn of a New Day, the Day of God, and that He was the Báb (the Gate) through Whom the Promised One would appear. By this pronouncement was the new dispensation ushered in and thereby was the need for the restoration of the Gospel to its purity, the apparent mission of Joseph Smith, and any special authority delegated under the Christian Dispensation, brought to an end. Note that scarcely one month after this declaration, Joseph Smith was assassinated and remember his statement that "there is never but one on earth at a time on whom this power and the keys of this priesthood are conferred."

In 1850 the Báb, too, met a martyr's death and in 1863 in the garden of the Riḍván in Baghdád Mirzá Ḥusayn 'Alí, a Persian nobleman and most outstanding follower of the Báb, announced to a little band of men and women that He was "He Whom God shall make manifest," the Lord of Hosts, the Christ returned, the Promised One of All Religions, Bahá'u'lláh (the Glory of God).

Among Bahá'u'lláh's own

prophecies is one that should be of especial interest to the followers of Joseph Smith. This is that wherein He states that the next Manifestation of God will not appear before one thousand years. Recall the quotation made above that states that when He comes, He "will dwell in righteousness with men on earth a thousand years."

Bahá'u'lláh was exiled from Baghdád to Constantinople, from there to Adrianople, and from there to the Most Great Prison at 'Akká, at the foot of mounts Carmel and Lebanon in the Holy Land, and from here in the heart of Zion He proceeded to set up His Kingdom as promised in the Scriptures of all religions until His ascension in 1892.

This brings us to one final prophecy, probably the most telling of all, also taken from "The Doctrine and Covenants." When Joseph prayed to know the time of the coming of the Son of Man, he was informed: "Joseph, my son, if thou livest until thou art eighty five years old, thou shalt see the face of the Son of Man." Joseph Smith was born in 1805, hence in 1890 he would have been 85. Who else has there been upon the earth between the years 1843 (the date of this message) and 1890 except Bahá'u'lláh who could have fulfilled this remarkable prophecy? How

else can the Latter Day Saints explain this unequivocal prediction made by their beloved prophet? Does it not seem clear that the promises made to them have been kept just as they were 2000 years ago to those other "chosen people" and that the One for Whom they are waiting has come?

Bahá'u'lláh has written, "O thou who art waiting, tarry no longer, for He is come. Behold

His Tabernacle and His Glory dwelling therein. It is the Ancient Glory, with a new Manifestation."

"He, verily, is come with His Kingdom, and all the atoms cry aloud: 'Lo! The Lord is come in His great majesty!' He Who is the Father is come, and the Son (Jesus), in the Holy vale, crieth out: 'Here am I, here am I, O Lord, My God.' "

Universally, the Prophets are of two kinds. One are the independent Prophets who are followed; the other kind are not independent, and are themselves followers.

The independent Prophets are the lawgivers and the founders of a new cycle. Through their appearance the world puts on a new garment, the foundations of religion are established, and a new book is revealed. . . . The other Prophets are followers and promoters, for they are branches and not independent; they receive the Bounty of the independent Prophets, and they profit by the light of the Guidance of the universal Prophets.

The Manifestations of universal Prophethood who appeared independently are, for example, Abraham, Moses, Christ, Muhammad, the Báb, and Bahá'u'lláh. But the others who are followers and promoters are like Solomon, David, Isaiah, Jeremiah, and Ezekiel.

—'Abdu'l-Bahá

## WITH OUR READERS

THE following clear and uncom-promising statement by Seymour Weinberg of his newly found Faith which appeared in the *Augusta Herald* (Georgia) January 16, 1944, has meaning for us all.

"In this day and age when a soldier undergoes such a radical transformation as the changing of his religion, when he is lifted from the world of superficiality and given the power to perceive and know Reality; when he is impelled to accept not only Moses but Jesus, Muḥammad, Buddha, and Zoroaster as true prophets and Manifestations of God, it behooves him to set before his fellowmen the reasons and causes that effected such a tremendous transformation.

"I am a Bahá'í. I believe with all my mind, with every atom of my existence, with all my heart, that He Who was promised in all the Holy Books of all revealed religions—He of Whom Jesus spoke when He said: 'I have yet many things to tell you but ye cannot bear them now; howbeit when He the Spirit of Truth is come, He will guide you into all truth'—has indeed come. Like a thief in the night did He come, in the nineteenth century—His name, Bahá'u'lláh (the Glory of God).

"How do I know that He is the Promised One? By the amazing origin of this Faith, comparable, indeed surpassing the origin of all the great religions; by the tremendous power which this Faith has exhibited in the welding together of Jew, Christian and Muhammadan; white and

colored; all sects; all the different peoples of this earth, into a true, real brotherhood of man; a power comparable again to that which Jesus exhibited two thousand year ago. The very life of its founder, Bahá'u'lláh, again paralleling the lives of the previous prophets; the teachings of the Faith, reaffirming, as they do, all the spiritual teachings of the past prophets, and adding thereto that which the world so vitally needs today; the very spirit, fullness and atmosphere of this Faith, containing, as it does, that which is found in every true religion; and added to all this, that the Bahá'í Faith is the only religion specifically dealing with the problems of lasting peace facing the world today, and is the only religion that specifically solves them.

"In the Christmas issue of *Life* magazine its editorial pointed hopefully to the ecumenical movement and its relationship to world peace. *Life* called it a reassertion of Christianity in that the accent has shifted from the problem of saving the individual soul to the problem of establishing on earth a real brotherhood of man. This is what the Bahá'í Faith is: a reassertion of Christianity; a reassertion of Judaism; a reassertion of all the religions of the past; and this is the important thing—this reassertion, unlike the ecumenical movement, springs not from man's mind; it is not a human solution, for rationalism alone cannot repair, adjust, nor sustain humanity during or after this great conflict. Instead, this reassertion reflects and stems from the Es-

sence of Essences—He that is greater than every man—God, Himself.

"I have received this reply when I ask people if they have investigated the Bahá'í Faith, 'I am satisfied with what I have.' Good heavens! are they satisfied with the state of the world today? The battle for universal, lasting peace is being fought today not on the battlefields but in the heart of every individual.

"The solution to the problem of lasting peace is here, a gift from God. He who fails to examine the Bahá'í Faith honestly, with an open mind, an unprejudiced eye, and a pure heart, fails in his duty to his fellow-man."

\* \* \*

All our readers and especially those responsible for arranging Bahá'í teaching programs, will find inspiration and information in the two talks given at the Albuquerque symposium last spring which make the opening feature of this issue of *World Order*. The introductory statement printed with the two talks gives their setting.

\* \* \*

Kenneth Christian's timely article puts new and deeper meaning into the too often misapplied word "Thanksgiving." Our readers are acquainted with Mr. Christian through his frequent contributions to *World Order*. His Centenary address, "The Oneness of Humanity," appeared in our June issue. He has recently changed his residence to Greenville, North Carolina.

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"A Radio Program for World Unity," published in this issue, is one

which went out from Chicago over station WCFL on D-Day, June 6th.

\* \* \*

All of us and new believers especially will find "Bahá'í Ordinances" as compiled by Garreta Busey both pointed and helpful.

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Artemus Lamb, whose article, "Fulfillment of Mormon Prophecy," appears in this issue, was until recently a resident of Salt Lake City, Utah. He has taken permanent settlement in South America.

\* \* \*

In his editorial, "A World Bible," Horace Holley makes it clear that while the various compilations of the Scriptures of the ages have their value, it is Divine Revelation and not man made collections which has given us the Bible for guidance in today's needs.

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We hope Bahá'ís are not forgetting *World Order* subscriptions to their public libraries. One who has been a long time subscriber to the Bahá'í magazine under its various names, has sent a six year subscription of *World Order* for the public library. In explanation she writes in the letter enclosing her check: "This will guarantee the magazine up to the year 1950—July. The fact that I may soon leave S— and do not know what my address will be, makes me wait to renew my own subscription." The writer adds that another subscription which she had been carrying would be renewed by the "Home" itself, as "they like *World Order*."

—THE EDITORS.

# WORLD ORDER

The Bahá'í Magazine

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## Does Soul Survive Body?

LOUIS G. GREGORY

DOES soul survive body? This question has at times puzzled sages as well as peoples of lesser rank. What we know as death is so common that man, even in early life, is impressed with the certainty that mortal existence must sooner or later end. He soon discovers that his body is subject to the changes, decay and ultimate dissolution which attend all other earthly objects. But does his inner being, variously called soul, mind or spirit, really perish with the body as seems to be true? Assurance of life beyond the grave will in this day bring solace to millions who are concerned not only with their own fate, but that of loved ones of all ages who often prematurely cross the great divide. It was an eminent Greek who observed that it is usual during peace for sons to bury their fathers; but in war time fathers bury their sons. In such an unprecedented time as this, not only fathers and sons, but

entire families, fellow citizens of great cities and nationals of vast areas, are forced to take their last journey in such numbers and under such tragic conditions as inspire awe. And so the eternal question presses as never before for an answer. And the answer, by divine favor, is now made complete.

The fact that religious devotees in all ages, whether in primitive stages of culture or highly developed, have believed in immortality is in itself impressive. Such people, whether their religious connections be formal or not, doubtless constitute an overwhelming majority of mortals. The probative value of this would not be impressive to the logician, falling into the category of the fallacy of *argumentum ad hominem*. It is however one often used by lawyers in court and sways both judges and jurors. Some of our greatest statesmen who have moulded the people's will, have yet in times

of great emergency, been led to make wise decisions by that self-same will, indeed they have but voiced that will—acted that will. This however is not a proof in itself of immortality, because people believe it and because to most mortals, life would be meaningless without it. Mass beliefs often err.

The belief in immortality has its foundation in the lives and teachings of the most eminent Beings that have ever appeared among mankind. These are the founders of the great Religions of the world, the Prophets of God. These not only proclaimed the truth but embodied the truth. Their tremendous influence throughout the ages is not only venerated by their followers but admitted by students of history and sociology who are not of their faith. They are the supreme authorities appearing among mortals and although living at times remote from each other and in different parts of the earth, they have without exception given their followers assurance of the joys of a heavenly home, this a reward for virtue and fidelity upon earth. They were the mouth-pieces of God upon earth. If we acknowledge the greatness of their stations, sustained as they can readily be by both logic and science as well as spiritual proofs, we must also

acknowledge that theirs was a clear and perfect vision of life both upon this plane and those of the worlds beyond. The sunshine establishes its reality without the need of formal proof. Krishna, Buddha, Moses, Jesus, Zoroaster, etc., each and all taught immortality. Their sacrifices and endurance in the path of God are also among the most wonderful signs of it.

Egyptians, Greeks, Romans and other ancients believed in immortality. Cicero, greatest orator of Rome, hailed a belief in it as a solace of his old age. Mindful of the scepticism of his day, with a sense of humor, he reminded his contemporaries that if the soul were not immortal, those who now thought so would not be able to banter him about his credulity in another world. If however it were true, he would later have the joke upon his fellow mortals who now disbelieved. We now know through 'Abdu'l-Bahá that Socrates, who was so serene in the presence of death, owed his composure and strength of character to the influence of the Hebrew Prophets whose teachings he discovered when in Palestine. A modern mystic, Swedenborg, has given vivid and realistic visions of life hereafter. But even though himself a great scientist, he offers not

scientific evidence to support his visions, however wonderful and no doubt true. A few years ago a great American journal had a symposium on immortality, with doctors of philosophy, divinity and science among the contributors. Some were agnostic, others believing, but they were almost unanimous in saying that such a thing could never be proven.

But now mankind is blessed with a new Revelation. It floods the entire horizon with light. Not only is the assurance of past Prophets reaffirmed and fortified, but in the majestic Words of Bahá'u'lláh and the interpretations of the Center of His Covenant, 'Abdu'l-Bahá, rational and scientific proofs appear to convince even the agnostic and sceptic should they present attentive ears.

Bahá'u'lláh gives this assurance:

*"O Son of Worldliness! Pleasant is the realm of being, wert thou to attain thereunto; glorious is the realm of eternity, shouldst thou pass beyond this mortal world; sweet is the holy ecstasy, if thou quaffest the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station thou shalt be freed from death and perdition, from toil and sin."*

The evidences of immortality are found in His Books and those

of 'Abdu'l-Bahá. Although these proofs are rational and scientific, they yet come from a source of the highest inspiration. Their appeal is thus to mind and heart, with full assurance. Some of them are briefly stated as follows:

1. There is such a thing as immortality in matter. Any material thing that cannot be divided is indestructible and therefore must endure forever. But all material things as we study their make-up, can be divided. But there comes an end to divisions when we reach the very smallest elements combined. These 'Abdu'l-Bahá designates primordial elements. Since these cannot be divided they last forever, forming new combinations when their present communities are destroyed. Man's body is composed of such elements, as is true of all other material substances. But the soul of man is a sole or single element, indivisible, and hence indestructible. Psychologists generally teach the essential unity of the human soul. Unity being an innate and inseparable quality of the soul, this is the first scientific proof of its immortality.

2. The body of man is limited by time and space. The inner reality is free from such limitations. The body exists sixty or seventy years. The mind or rational soul can concentrate upon

present happenings, or with equal ease, events of millions of years ago. It requires time for the body to journey from one place to another; but instantly the mind can traverse the remotest realms of space. Soul and body are not homogeneous. The limitations of the latter do not apply to the former. A philosopher once asked what mind is, answered, "No matter!" When asked what matter was he with equal pungency replied: "Never mind!"

3. The soul is not a part of the body, as indicated by the fact that the loss of a limb does not impair one's ability to think. 'Abdu'l-Bahá explains that the body reflects the spirit as a mirror reflects the light. This is the only connection, a vital one, however, for the body, because as soon as this connection is broken the body begins to disintegrate. It is therefore the spirit that gives life to the body. This bodily connection also affects the spirit, which through it is likened to a bird in a cage. When the connection is severed the bird is capable of a lofty flight for which in the meantime it should get prepared. The spirit too has its limitations. It may be affected by the animal nature of the body and assume dark qualities. Intelligence, industry and the spirit of faith

free the soul from such darkness and aid the certainty of immortality.

4. In the physical world bodies may often be changed at will from one form to another; but it is impossible for any grouping of elements which is called a body to assume two forms at the same time. If a cube is made into a globe such a change is possible only by destroying the cube. But in the mental realm one can proceed from form to form without destruction. The mind can concentrate upon a single object in a room or upon various objects. Singly or simultaneously one can think of one volume or the whole library; of one star or the celestial sphere; of man, two men or mankind. Going from form to form necessitates no destruction. This greater range of power of the inner reality over the outer demonstrates the eternality of the former in contrast to the temporary structure of the latter.

5. Consider the common human experience of dreams. Dream pictures are as vivid and real while in dreamland as are outward forms during waking hours. They are sometimes blurred and meaningless; at other times they may foreshadow coming events. An American statesman during the period of the former world war always slept

with pad and pencil at his bedside. From time to time he would awake from a deep sleep and make notations. Problems of state were thus solved. People are sometimes wiser asleep than when awake. Bahá'u'lláh explains that the power of God which created man has placed such mysteries in his inward being as a sign to him that the true life for him is beyond that of this limited world; that there is a higher plane of existence in which inward powers may find fuller expression. Dreams and visions are truly significant only as they reflect the purity of the heart. Such individual experiences are apparently intended for personal direction, however, rather than for the guidance of one's fellows, probably to preserve harmony.

6. What is variously called soul, mind or spirit is in reality but one power. These names appear to indicate different functions. The connection between the higher and lower worlds in man seems indicated by soul. The mind, says 'Abdu'l-Bahá, is the rational soul, to which he gives high praise for its capacity and achievements. He also highly evaluates the spirit of faith which enables man to discover divine mysteries. But these various powers adorn one reality. The bounty of the Holy Spirit which

is the Reality of the Holy Manifestation, quickens the spirit of man with new life and understanding, teaching him the lessons he should know so as rightly and effectively to serve mankind.

7. The gift of a conscious knowledge of immortality frees man from fear and the gloomy clouds of superstition and fancy that overshadow him. The spirit of true faith and enlightenment appears to recede as religious revelation grows old, leaving man victimized by many heresies and doubts. The resurrection of the physical body and its being reunited with the soul has been adhered to by many religionists when remote from the fountain-head of truth. It is of course illogical and unscientific, and has no basis in reality. Christ said to the repentant thief on the cross: "This day shalt thou be with me in Paradise." He also said that flesh and blood shall not inherit eternal life. Bahá'u'lláh in the Book of Assurance explains the resurrection as the awakening of the souls of men to a deeper consciousness of nearness to the Creator and obedience to His new made laws to set the world in order. 'Abdu'l-Bahá explains that even were it possible to bring a dead man back to life he would assuredly die again, since death and change are inseparable from material

bodies. If any references to a bodily resurrection are to be found in the Holy Books they have but a symbolic meaning. The spirit of man attains its second birth through faith. Paul was truly resurrected on his memorable journey to Damascus. Through the Spirit of Bahá'u'lláh myriads of souls are now recreated in all parts of the world. Their faith in the Eternal has uplifted above the clouds of rancor, superstition and prejudice which blight mankind.

Christ said: "I am the Resurrection and the Life." So wonderful a life gave life to the Christian world. Bahá'u'lláh in this new day describes the Resurrection as the rise of the Self of God in His universal Manifestation. It is thus that the spiritually dead may arise from their bodily graves to attain newness of life. This truly is the proof of immortality and the hour of victory.

Let us take with us this pic-

ture of the great passing:

"A friend asked: How should one look forward to death?

"Abdu'l-Bahá answered: How does one look forward to the goal of any journey? With hope and expectation. It is even so with the end of this earthly journey. In the next world man will find himself freed from many of the disabilities from which he now suffers. Those who have passed on through death have a sphere of their own. It is not removed from ours: their work of the Kingdom is ours; but it is sanctified from what we call time and space. Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation."

"In prayer there is a mingling of stations, a mingling of conditions. Pray for them as they pray for you."

The souls who have been enlightened with the light of the Kingdom, however, have founded eternal sovereignty. They shine, like unto the stars, upon the horizon of everlasting glory. . . . Any person whose insight is opened by God seeth the souls in their stations after the disintegration of the bodies.

—'ABDU'L-BAHÁ

# The World in Transformation

HORACE HOLLEY

OUR generation has experienced the greatest transformation the world has ever undergone. We have been witness to the power of science in revolutionizing industry, releasing uncontrollable forces which have destroyed the old ways of life for nations as for men and women; we have become part of a system of mechanical power through which communication and transportation have made the whole earth a single unit. We have felt the shock of the fall of ancient and mighty social regimes in China, Russia, Spain, Turkey, Persia and Germany, involving hundreds of millions of human beings in a blind struggle for a new principle of civilization. We face the demands of submerged races and classes for participation in the rights, the privileges and the responsibilities of society, when the whole of our society as we have known it has become a denial of right and truth for all mankind. Two successive wars have engulfed our lives and our institutions, concentrating supreme effort upon strife. The people today walk in the valley of the shadow of death, and no mortal power can raise this shadow and restore the

light of peace which is the light of truth.

Many have been the efforts to subdue this chaos of affairs to conceptions of order and knowledge, in order to restore the reign of reason and bring understanding into the problems of human relations. We have been offered many a careful study of our world lost between two wars and darkened by many revolutions. But each of these has been a description and an analysis, whether economic, political or cultural in scope—a description of the disease instead of a remedy. Of what good to a desperately sick man to be offered descriptions of the physiology of his agony, when he has such direct experience of it in every fiber and nerve and longs only for a healing medicine which can overcome the malady, resist the disease, conquer the causes of his peril, and restore the blessing and joy of health?

“The Prophets of God,” Bahá’u’lláh has written, “should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. . . . The

whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared." He, moreover, has warned that "Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled practitioners are regarded with favor, and are accorded full freedom to act."

The meaning of the transforming power at work eludes attention directed upon any one manifestation. Though the age is notable by its invention, our capacity for invention has been employed in diverse and irreconcilable ways. If we say the times represent a trend toward democracy, our view is contradicted by the rise of extreme autocracy in government, business and religious organizations. While we stand vividly aware of change as an external pressure operating through the social structure, we are given evidence that the change is also a subjective influence exercising control over minds and hearts. It is as though the whole world had been plunged into a sea of force, or as though the earth in its circuit had become immersed in a new and unpredictable atmosphere producing changes in and upon

all things. The social group, whether race, class, creed or nation, feels cast adrift from a civilization in upheaval, with unbridgeable gulfs between it and all other groups. The individual is haunted by an insecurity arising from the alteration of his relationship to his traditional society and his relationship even to himself.

This is no "revolution" in any historical sense of the word:—no industrial revolution nor revolution in the political field which can be satisfied by mere changes of party leadership or structural and statutory form. A new and more potent life has been poured out upon the human spirit, and our spirits, passively adapted to the older and more limited molds of feeling and thought, recoil in desperate fear.

Life has evolved beyond man in his historic type and his society-maintaining power. Until we look beyond man we can never save ourselves as men.

Religion in essence is the one society-building power. By the power of faith alone have great communities of human beings been created and unified sufficiently to receive the blessings which God sends to humanity in every age. Thus we find that the historical record of true cause and effect associates the development of the civilization of Solo-

mon with the religion revealed by Moses, and the civilization of Europe with the Dispensation of Christ, and the civilization we know as Islám with the inspiration given by Muhammad to His people. Similarly we find that when this faith in the Prophet exemplified by obedience to His laws and teachings becomes moribund and ineffective, and society falls from response to the divine will to the depths of denial in creed, ecclesiastism, pretentious ceremonialism and tyrannical exploitation of the masses, the civilization itself comes to the point of death, and the blessing of unity and understanding is withheld until a later Prophet is manifest in the world.

The Manifestation of God releases the spirit of union among human beings. He evokes from them the higher qualities of the soul which can discern the oneness of truth and the oneness of destiny embracing the whole of mankind. It is through inner enlightenment that human beings cohere and accept mutual trusts, missions and duties which are the very soul of civilization.

For the Bahá'ís who reverently acclaim this date\* as marking the centenary of their religion, the Báb signalizes the era of world civilization culminating and fulfilling the racial and na-

tional civilizations of the past. His creative spirit went forth to every part of earth, summoning the people to worship the God who is the life and being of mankind. The effect of His Revelation was to create the nucleus of a new community composed of those who recognize that the spirit of God manifest in Him is the reality of their own Prophet and of the Prophet of the peoples they have traditionally hated and resisted. In this conception they might, coming in spirit from all parts of the world, meet together before one Throne and conjoin in one Kingdom.

There are two valid proofs of religion: the quickening, the regeneration of the individual being, and the creation of a community in which quickened lives are fulfilled. Civilization is organic to spiritual experience, for lacking reality it becomes the agency for the punishment of every materialist who would attach power and property to himself for his own selfish end. The death of a civilization attests the power of God no less than its heroic rise and birth.

After the Báb had summoned the peoples, and raised up the new point of unity for East and West, Bahá'u'lláh came with the power needed to endow the new and weak community with full

\*May 22, 1944.

realization of its world mission. Under His guidance the followers of the pure light in the Báb became Bahá'ís, members of a world religion.

For now the causes of isolation—which have been the justifications of separation—have been removed from the peoples of earth. Therefore the truth revealed to our age is universal in ethics and sociology as well as in worship. Bahá'u'lláh addresses Himself to a world mind, a world heart and a world character, invoking its steady development and eventual triumph over the racial mind and national loyalties of the past. In the Revelation of Bahá'u'lláh human beings can attain their utmost development, for His creative spirit has given life to a new mind and a new soul in man.

"The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society": thus has the divine vision penetrated to the abyss of our modern poverty, restlessness, ignorance and strife. "Soon will the present-day order be rolled up, and a new one spread out in its stead."

How else may one realize the whole scope and purpose of this transforming power which has

caught us up? We may not measure it by the measure of national power, nor by industrial energy nor by the efforts of churches nor by the policies of classes who would make economics the light of a new day. All these expressions of force are nothing else than waves upon the vast sea. They rise and fall, but the great ocean hurls them up and receives them, spent, into its depths. More than international peace, more than the schemes of statesmen, the unification of the world of humanity proceeds from stage to stage, changing our consciousness and reshaping our minds, evolving in its own way the sense of citizenship in one world. To worship Bahá'u'lláh in truth is to become a willing and active worker for that destiny which He defined that we might have knowledge and power to obey.

"My object", Bahá'u'lláh declares, "is none other than the betterment of the world and the tranquillity of its peoples. The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded."

Address delivered May 22 on the program of the Bahá'í Centenary, May 19-25, 1944.

# The Call to Unity

MARION HOLLEY AND SHIRLEY WARDE

TO THE Bahá'ís of the world the year 1944 stands as a milestone which has focussed the energies and hopes of their fast-consolidating world community through many decades. This is an hour they have long anticipated, for they have recognized in it the climax of a process which has carried the Message of their Faith from a solitary prison in 'Akká, Palestine, to its present vantage of support by peoples of every race, nation and religion, as the dynamic spirit and vital nucleus of World Order.

Yet in the truest sense, 1944—this hundredth year—is not alone an occasion for the Bahá'ís of the world to celebrate. Men and women everywhere, whether they be conscious of this triumphant hour or not, have reason to join in the joyful commemoration of a century which is the very turning point and pivot in the unfolding of human history. For the great fact, which today is but partially recognized, is that these past hundred years, so significant in the birth and rise of the Bahá'í Faith, have an even wider claim as the prelim-

inary stage in a "new cycle of human power." They mark the opening chapter of an age, tremendous in its possibilities, inconceivably rich in its promise, which is destined to culminate "in the unification of the whole world, the final object and the crowning glory of human evolution on this planet."

No one who reviews the events and achievements of this century, can doubt its compelling influence upon the destiny of mankind. "We are," says one writer, "in the midst of a period of change that is likely to be as profound as any in the history of the human race." So great and far-reaching have been these changes in every phase of thought and action that many a contemporary student has estimated these hundred years as outweighing in accomplishment ten previous centuries.

Who can adequately describe the revolution in our way of life resulting from the prodigious development of scientific and technical knowledge? Who can evaluate the transformation in human relationships, half-unconscious yet reaching to the roots of our responsibility and concern for the welfare of mankind? The

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abolition of slavery in the United States and of serfdom in Russia; the growth and spread of education, of equal rights for men and women, of legislation for the protection of labor and to provide basic forms of social security; the breathtaking advance in physical sciences, in medicine, psychology, anthropology, and the industrial arts,—in these and in every field tremendous progress has been won since 1844.

Today, under the impact of this universal war, our old complacency is gone. New hopes, new forces, new ideals are stirring. Today there are no isolated countries, no inaccessible places or peoples. For the first time in recorded history, a true conception of the world-wide nature of social and spiritual problems is taking shape, while the physical and economic unity of the world is already an accomplished fact. Only one hundred years, a moment in time as the universe reckons it, has been required to give substance and validity to these words by the Founder of the Bahá'í Faith which, less than a century ago, carried little meaning or conviction to His generation. I quote: "A new life is, in this age, stirring within all the peoples of the earth. . . . Soon will the present-day Order be rolled up, and a new one spread out in its stead. . . . This

handful of dust, the earth, is one home; let it be in unity."

It is the widespread recognition of this goal, and our visible and thrilling progress towards it, which all humanity can celebrate in 1944! Let us not cloud our vision by the anxious and painful days which surround us. We are involved in a crisis of death and birth. Outworn and meaningless forms of society are speedily vanishing, while the birth-pangs of World Civilization convulse and absorb us. The old structure "is being rolled up, and is crashing in oppression, bloodshed, and ruin." The unfolding Order "opens up vistas of a justice, a unity, a peace, a culture, such as no age has ever seen."

Who among us, standing upon the threshold of this mighty age, has not in some measure realized its swift approach? Have we not, in the last decades, begun to read the signs of its coming, and felt in our lives its quickening momentum? Nevertheless, it is likely that few of us have as yet discovered the cause and source of this new vitality which is altering the customs and relations of East and West.

For the immense truth, somehow overlooked by most people during this century, which Bahá'u'lláh around the world proclaim and celebrate on May 23rd, is that through Bahá'u'lláh, Foun-

der of the Bahá'í Faith, the power of the Word of God has again been released for the guidance of humanity. The eternal Religion of God has once more been renewed, and its teachings adapted to the problems of our modern age. It is this renewal of the spirit of true religion, penetrating our darkened world like a glorious spring-time, which has motivated and energized the life of mankind for a hundred years.

Yes, a hundred years has passed since the first announcement that the Promised Day—foretold since earliest times, and so long awaited by the peoples and religions of the world—has at last dawned. Speaking to a generation shrouded in disbelief, superstition, corruption and materialism, Bahá'u'lláh shone forth with a radiance befitting His name, which means the Glory of God, and proclaimed a Message signalizing the coming of age of the entire human race. In His own words, He “lent a fresh impulse and set a new direction” to the vast process which we have since seen operating in human affairs. How vividly He foresaw the world-shaking events which must transpire under the impact of this “potent Revelation”! Yet even today, a hundred years after such a momentous happening, humanity is for the most part un-

awakened to the significance of the vast upheaval which is transforming the thought and institutions of society.

Do we not recall a striking and sobering parallel? Certainly the world of nineteen hundred years ago lacked even the slightest recognition of the influence to be exerted upon it by the humble figure of Jesus, the Christ, despite His open and dynamic claim to be the way and the life for mankind. As Lecky, an eminent historian, has said: “There is no fact in the history of humanity more remarkable than the complete unconsciousness of the importance and the destiny of Christianity displayed by the scholars and writers of the Roman empire during that first century.”

Thus it has always been. At given intervals throughout history God has sent His Messengers—the Divine Physicians—with the potent medicine of His Law for the healing of an afflicted civilization. Whether it be Moses, Zoroaster, Buddha, Muhammad, or Christ—the people of Their day, save for a few, have always rejected and persecuted the Messengers of God; and not until long afterwards, when Their influence had so permeated the heart of age that few could deny it, has the truth of Their claim been widely accepted.

Just so today! Little does the

world at large yet realize that, with the appearance of Bahá'u'lláh, its long-expected Promised Day has come! Addressing Himself to the peoples of the earth, Bahá'u'lláh has proclaimed: "The Word which the Son concealed is made manifest. . . . 'The Father is come, and that which ye were promised in the Kingdom is fulfilled.'" And again, "O thou who art waiting, tarry no longer, for He is come. Behold His Tabernacle and His Glory dwelling therein. It is the Ancient Glory, with a new Manifestation."

Persecuted in Persia, the land of His birth, where more than twenty thousand early followers were martyred for their Faith; forty years an exile and a prisoner of two powerful kings; finally incarcerated in the historic prison-city of 'Akká, in the Holy Land,—Bahá'u'lláh nevertheless, more clearly than any of the Prophets before Him, unmistakably announced and demonstrated His mission and His God-given authority. In a hundred volumes, in Tablets addressed to kings, governments, clergy, and peoples of both East and West, He called mankind to unity and to the Most Great Peace, and laid the basis of a new World Order.

Here, in His own words, is the heart of Bahá'u'lláh's message to our day: "The well-being of

mankind, its peace and security are unattainable unless and until its unity is firmly established."

Upon this strong foundation—world unity, the genuine oneness of mankind,—Bahá'u'lláh has built His mighty Plan. It is more than a rich and vast body of principles for the guidance of world society; it inaugurates the very methods by which such a society must operate. In brief, the Faith which He founded is an all-embracing program, unfolding the requirements of world citizenship; laying down the outlines of a world-wide economy; creating a basis of racial and national unity, of religious unity; asserting the harmony of religion and science; and devising the very structure of World Order on its international, national, and local levels. Wherever Bahá'ís live, throughout the five continents, in those places the future already exists. For they are sustaining and developing the responsibilities, the pattern itself, the very institutions of that New World Civilization which they believe is "destined to embrace in the fullness of time the whole of mankind."

This week, in the light of such a glorious prospect, standing upon the threshold of this immense new age, Bahá'ís around the world are joyfully celebrating the birth, one hundred years

ago in Persia, of their universal Faith. Would not the whole earth acclaim this anniversary, did it but know the significance of this “radiant century”!

In the words of ‘Abdu’l-Bahá, Son of the Founder of the Bahá’í Faith: “Do you know in what Day you are living? Do you realize in what Dispensation you are alive? Have you not heard in the Holy Scriptures that at the consummation of the ages there shall appear a day which

is the Sun of all the past Days? . . . This is the Day in which the inhabitants of all the world shall enter under the shelter of the Word of God. . . . Now is the dawn; ere long . . . you shall behold what heavenly illumination has become manifest. . . . (For) the principles of . . . Bahá’u’lláh, like unto the spirit, shall penetrate the dead body of the world, and the Love of God, like unto an artery, shall beat through the heart of the five continents.”

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Mighty indeed have been the tasks accomplished and the victories achieved by this sorely tried yet undefeatable Faith within the space of a century! Its unfinished tasks, its future victories, as it stands on the threshold of the second Bahá’í century, are greater still. In the brief space of the first hundred years of its existence it has succeeded in diffusing its light over five continents, in erecting its outposts in the furthestmost corners of the earth, in establishing, on an impregnable basis its Covenant with all mankind, in rearing the fabric of its world-encompassing Administrative Order. . . .

The Golden Age of the Faith itself that must witness the unification of all the peoples and nations of the world, the establishment of the Most Great Peace, the inauguration of the Kingdom of the Father upon earth, the coming of age of the entire human race and the birth of a world civilization, inspired and directed by the creative energies released by Bahá’u’lláh’s World Order, shining in its meridian splendor, is still unborn and its glories unsuspected.

—SHOGHI EFFENDI

## EQUAL BEFORE GOD

THE leading article in a recent number of *The Saturday Review of Literature* was entitled "Mr. Simple on Race Equality." It is a little story of a conversation between two men who agree that all races should have equal opportunities for advancement. The bone of contention between them was Dr. Etali's little book, "The Human Races," which presents biological data to show that the various races of mankind are essentially alike. Mr. Simple contends that this is propaganda to combat that of the Nazis. Dr. Etali, he says, does in fact teach in his classroom that the Eskimos, for instance, are vastly superior in intelligence to the Onas of Tierra del Fuego. To promulgate the doctrine of racial equality on biological grounds, Mr. Simple points out, is dangerous because those grounds may be subject to controversy. "The only sound basis on which one can ultimately rest the doctrine of equality," he continues, "is in the assumption that men are distinguished from the rest of the animal kingdom by the possession of souls, that their souls partake of the divine nature

of their Maker, and that by virtue of their souls they stand outside the final judgment of their fellow men."

Let us examine this subject from the point of view of the Bahá'í teachings. Science and religion, we are taught, must be in harmony. True religion does not teach that which can be disproved by science, although religion does sometimes teach that which scientists have not yet discovered. If anthropologists today are proving that there are no inferior races, they only substantiate a truth promulgated by Bahá'u'lláh over seven decades ago.

But it is true that a better basis for our attitude towards all men is that which Mr. Simple advocates, the equality of men before God. Scientific knowledge changes as new facts are observed, and the newest pronouncements of the scientist are often subject to controversy. Nor are all scientists the coldly impersonal instruments for the discovery of truth that they are ideally represented to be. Human emotions do sway them. Pressure can be brought to bear

on them under certain political conditions. And until their discoveries have been subjected to the most thorough proof, there may be disagreements among them. Moreover, even after a theory has been proved, its acceptance is often slow on the part of the masses of the people, who are more easily influenced by emotion than by reason. In matters which vitally affect human conduct, then, science, proceeding by its own method, confirms the laws which have previously been laid down by the Prophets of God for the well-being of humanity. Religious laws influence men's actions because they control the emotions. The truths discovered by scientists later support these laws by showing men their basis in reason. Moses provided rules for healthful daily life thousands of years before the science of sanitation was born. Centuries before psychology was a science and the harmful effects of repression were reasonably explained, Christ showed that love is more effective than force.

In this day, Bahá'u'lláh has anticipated the anthropologists in giving us a body of teachings based on the principle that mankind is an organic whole composed of various branches, each in a different state of development. There are backward races,

'Abdu'l-Bahá explained, but no inferior races. All, without exception, are created in the image of God and are therefore capable of infinite development.

That certain races are backward is due not to any inherent defect but to the accident of their environment. But now the time has come when all the fragments of humanity, advancing together, must merge to produce one great culture in a unity to be accomplished partly by physical, but chiefly by spiritual means. For if all races are to develop according to their highest possibilities, if none is to be kept down, they must all submit to a spiritual unifying force.

Such a force is today being poured out in unprecedented abundance over the whole earth. As the races come to recognize it, they will grow to their full capacity and bring forth such various fruits as they are destined to contribute to a world civilization. All are of the utmost value, none can be dispensed with, for the whole is dependent on all its parts.

When the divisions of humanity have become united in obedience to one God, when all recognize that they have been created to carry forward together an ever-advancing civilization, then, and then only, will mankind attain its full stature. —G. B.

# A Highway to Enduring Peace

DAVID S. RUHE

THE world of tomorrow will be the product of our world of today. Our problem is to judge correctly our world today. And judging it accurately, we can alter our life purposes, knowing that our hopes and works will build that world of tomorrow, will alter its physical surface, will change its peoples, and will bend all the swirling sideroads of life down the broad highway toward God's bounty for all men in the day of the Most Great Peace.

What is the physical world of today, that we may judge it? If, like Archimedes' wish, we could stand on a platform in space, we would see a semi-solid ball of rock spinning in space about a distant sun, nine-tenths covered with salt seas, and trapped within an immense solar system, racing . . . a speck in the universe . . . toward a remote galactic neighbor. On this spheroid are animals, among them those called men. They are diminutive as individuals, yet these men possess qualities named understanding, insight, reason; they own, along with biological capacities, a mass of half-understood qualities given the name of souls. Men are tiny, tiny. Hendrik van

Loon crowds all of mankind's two billions into a mile cube box, teeters it on the rim of the Grand Canyon, and pushes it, a mere spadeful of matter, into that great river gash. But men are huge. They are composed of atoms in infinite number, each one of which has structural relationships like those of solar systems. And most marvelous of all, neither the diminutiveness nor the immensity of men are limitations upon their capacity to understand and measure the great symphony of Nature which is our progressing Creation on this physical Earth.

But what are men, that we may judge them? The physical world is complex; but those who have studied mankind find a complexity no less in degree. The anatomic differences in men's bodies are only equalled by their mental and emotional variety. Individual activities are as varied as those of groups of individuals. The great flow of humans in their environments spins the skein of history, whose shape and directions we would give much to know. Individual man, group man, and the record of their manifold activities must be of vital interest to all. Fortu-

nate it is that in the immeasurable differences there are basic similarities, laws of function, laws of motion, of progress and regress. Fortunately indeed we can say that humans are fundamentally similar, and that their groups are fundamentally similar.

But our times in this world defy all but the most penetrating minds of men. Mankind is still yoked to her past. On its neck rides the heavy yoke of disease and malnutrition, the cursed yoke of ignorance and stupidity, and the human yoke of pride, power, lust, fear, prejudice, and pleasure-seeking. Many beginnings have been made, solutions attempted. Health, education, enlightenment with modernity, are only part of the solution of our times, when we know so little about the methods of conditioning the mind of man to Truth, and when man himself is apparently so unwilling to apply the great truths of self-help already clearly known.

To guess at the shape of the world in which we hope to live would be foolish. Suppose that we had God's eyes, could unroll the world, flatten it, see each of the two billions of people in full focus, in his individual surroundings, know his emotions and responses, know his ambitions and directions, see his

exact stature in his community and in the flow of events of which he is a part. We should then be able to accurately estimate present and future, and even lacking God's clear vision of days to be, —we yet could draw an accurate world of tomorrow. But we cannot have such eyes, and so we are left two methods: the method of *scientific observation* and the method of *divine revelation*.

Many there are today who hold to the method of scientific observation, and the conclusions that can be drawn from masses of data collected and arranged. Few in this modern scientific age hold with the method of revelation, since it partakes of certain extra-sensory powers and capacities that the measurements of science do not yet, and perhaps never shall, encompass; most of the scientifically trained youth of today are profoundly skeptical of revelation — and who shall blame them — unless it is plain that the great principles of both, *arrived at differently*, have a high degree of correlation?

The method of science, and of intelligent modern man, is to *observe closely*, and to *grasp* principles, and key facts from what is seen, and can be measured, and finally to guide his or her response as directed by these salient ideas—not confident that

everything will work as conceived, not sure that his efforts are going to have a reward of success, but supremely confident that self-guidance along these ways will bring personal satisfaction, and will in effect alter the stream of world events in the general direction of *good*.

Scientists are observing these items, and what may they conclude from their examinations? From the welter of occurrences, they may elucidate perhaps nine great principles, nubs to which hang the many strings of circumstance.

Many distinguished anthropologists, sociologists, psychologists, and philosophers agree that all men are fundamentally the same in their desires, capacities, and physical powers, that theories of racial superiority are myths, and untenable. Some might term this the great humanistic truth of the *Oneness of Mankind*.

Many liberal religious leaders are attempting to escape from formalism and dogma, and to reach common grounds of agreement among their several sects, and between major religious organizations, all with the disarmingly simple contention that all persons are seeking to worship God, whatever their method; this might be called the *Oneness of Religion* principle.

Whatever material success we have had in our days, this we can mostly attribute to the method of science, which is simply the application of reason with controlled experimentation to the problems of mankind. That there are spheres that science is not now prepared to explore, scientists would be quick to affirm. That the problems of human emotion, motivation, personality, and spirituality fall into realms outside of science as now defined, scientists would also be quick to affirm, though with justice, reserving their conclusions to a future date when these different systems may succumb to a different approach. But scientists find their facts in no disagreement with spirituality; nor do enlightened clerics find scientific studies clashing with the Holy Books. Both are facets of a truth that is so many-sided that apparent frictions are generally discovered to be based on *falsities of concepts*. And in any event, whether science or religion are the subjects, those who consider either must use the method of science: Abandonment of prejudices of all types, with free and independent investigation of the truth.

Today, the rise of so-called Socialism, whatever its synonyms, serves as an index of a new social principle: *The Prin-*

ciple of the Group as superimposed upon, and modifying the still completely valid principle of individual rights to life, liberty and the pursuit of happiness. The group principle does not predicate any special form of political organization, but rather it is the moral and ethical principle which governs our obedience or cooperation, with measures that are designed to give the greatest good to the greatest number, whatever these measures may be under any set of circumstances.

Politicians and thinkers of today are beginning to favor the "method of alliance", with a police system, with a world congress and tribunal, free trade and with mutual cooperation between nations as the safeguards of peace and the tools of economic success—and in effect, on the political stage, this is the principle of *Internationalism*.

Certain tools must be forged from the soundest metal before these sweeping principles can be effective in our unbelievably complex world; common understanding can be effective and will be easy only when we have a *universal auxiliary language*, and the wheels of commerce will roll more fluidly when there is a common currency, common weights and measures, common exchange of scientific data of all kinds.

Few men of any breadth are there in our world today who will not admit that all men must have their inherent abilities explored with the tool of *Universal Education*. Few will deny that our success in the great principles enunciated will depend upon our sound and stimulating teaching of men.

Those who work for the emancipation of the human everywhere, are quick to proclaim that, notwithstanding their basic physical differences, there must be an *Equality of the Sexes* in opportunity and under the law.

The problems of economic justice are so devilishly muddled, so hopelessly bound by greed and rapacity, power and lust and cruelty, that it is apparent how profound an effect upon any solution must be the basic ethical and moral codes of the men who build the commerce of the world. How economic justice will be brought about, thinkers do not know; the materialists rely upon the pseudo-science of economics now in its formative stages. They rest their case on the goods and the money, but the more profound thinkers point to the importance of a *Moral Solution of the Economic Problem!* and these men prefer *men* as the *ends*, *goods* as the *means* to be shaped only by the ends.

These perhaps are the principles that seem to be the crystals of thinking of our current writers and leaders. Are they correct in essence? Are there others omitted? But whatever one's personal conviction, there seems to be a weight of a certain public opinion behind each one of the points briefly defined. And these are the conclusions, very broadly, of the keen scientific observer of our times. These principles are *the method of our day*.

But what of the method of divine revelation? Is there in the New Testament, or in the Qur'án, in the Torah or in any of the modern off-shoots therefrom a clear definition of principles which may be said to obtain the pattern for today? Yes, doubtless the great massive fundamentals of good human behavior are present in the recognized holy books. But the clergy who build the Social Gospel, or who propound Zionism or who preach a new Muhammadanism do not clearly agree as to the principles, or to the method for applying those which may be enunciated, because their holy messages were given centuries ago, before the need for newer and more precise definitions, for wider and greater social teachings.

A new great teacher has arisen in Persia and in Palestine, His

name is Bahá'u'lláh, and he lived and taught through the latter portion of the nineteenth century, a man prescribed and imprisoned for his great teachings of modernity. Spiritually, ethically, morally, this man is the spirit of Christ and of all the prophets come again to unify the diverse faiths. Clear indication of this to the scientifically minded trained to see parallelisms, is that all the principles above, and many more of major and minor nature, were proclaimed almost a century ago by Bahá'u'lláh in the lands of the bigoted rulers of Irán, 'Iráq, and Turkey. He reemphasized the old laws of personal conduct, of service, of prayer and love. Moreover, he so loved his teachings that his followers had multiplied to tens of thousands during his lifetime, and to several millions since then.

Science can point out principles, and can work with them to a degree. But what it seemingly cannot do is to supply the emotional conviction which alone can bring the invigorating motivation, so necessary to the success of human endeavor. And motivation is not gained by words, by maxims, but by examples and deeds. And in the case of a divine revealer, the superhuman quality of the man and his deeds brings the conviction.

tion that is true religion. What the scientist gains in allowing himself to become convinced of the truth of a religious utterance (and such conviction of truth is not incompatible in the least with scientific integrity) is great spiritual enrichment with the highest of motivation. In this world today the faith of Bahá'u'lláh alone adequately can fulfill the need for the religious synergism of science.

What will be the world in which we hope to live? Shall we describe the wonders of the physical progress of our time after this war, as might a Wells or a Verne — radio, television, rocket travel, — in a maze of earth-meshing air routes, the work of the world made easy, disease conquered? Or shall we describe the leisure of man in that world, his pleasure, and the defeat of drudgery and discomfort? These things are being won now, and ceaseless effort is being bent toward winning them. But they are only the form and the shape of things, not the inner reality. Power and knowledge in the scientific realm may well mean destruction incarnate. We see it now in the mass psychosis called war!

Rather, we prefer to describe the world in which we hope to live as one where the great principles of *good living* are felt by

all and rule *all* men's actions. Without spirituality, material power is perverted. With spirituality, with prayer and meditation, service through useful work, love of one's fellow man without reference to his race, color or creed, what in the material world will not be possible!

Shall we describe science triumphant, controlling our world of technocracy in a circus-land of dangerous boomerang wonders? No, for "science without religion falls into the dreary bog of materialism." Shall we describe religion renascent and all-encompassing? Yes, but "religion without science and reason falls into the slough of superstition."

The world of tomorrow — we shall see it — is one where the imbuing motivation of honest religious conviction, of prayer, and service to others will unite its great moral force with the data of science, and divert the stream of men and events down the highway to a Golden Age of Peace, with health and happiness for most of mankind.

Almost a century ago, Bahá'u'lláh began His teaching, and cast into our troubled world the vivifying voice and life of a messenger of God. He brought the fulfillment of religious thought in this day; His is the stage of maturity in religious evolution;

and His great message is convincing to inquiring scientific youth because He has so firmly linked spiritual endeavor with scientific truth and method. The highway to tomorrow is a method and a man, scientific knowledge and a divine revelation, technology and Bahá'u'lláh.

Bahá'u'lláh's message is the spiritual beacon of our day. Hear it:

"... That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled — what harm is there in this? . . . yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? Yet do we see your rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this blood-shed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. . . . For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine. . . . The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. . . . Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. . . .

It represents the consummation of human evolution. . . .

—SHOGHI EFFENDI

## Pioneering at Home

MARGUERITE TRUE

WHENEVER a call has come for Bahá'ís to pioneer, to arise and leave their homes, their friends and jobs, and to go to virgin territories to live and spread the story of the coming of Bahá'u'lláh, many of us have wished with all our hearts that it were possible to be numbered among those historic souls who might answer this call. In fact, many Bahá'ís have taken the necessary steps of closing their homes and ending their business affairs in their great desire to be of service to the Faith. But for some reason over which they have no control, they often find that they are not able to set out for distant lands, to travel to foreign soil, and to participate in the thrilling work of pioneering in other countries.

I am reminded of one person who made all the arrangements and was ready to move at any moment to another state to pioneer, when she suddenly found herself moving, not to another state or even another city, but in the house next door to the one she was just leaving! How bewildering must have been her thoughts! How crushing the immediate disappointment of not being able to join those courage-

ous pioneers who helped us so nobly to achieve the crowning victory of the Seven Year Plan, the dissemination throughout the whole Western Hemisphere of Bahá'í communities!

I am reminded also of another person who wrote to the Guardian, expressing the desire to move to other regions to teach the Faith of Bahá'u'lláh. To this person the Guardian answered that she could teach best by remaining in her own city, with her own friends.

Because of these instances I am wondering how many of us have ever thought of pioneering at home? It may not seem so glamorous, the fields may not look so green, the task may seem more mundane, but we forget that most of us know the customs, the tastes, the habits of the people who are our neighbors better than we do those of other communities in distant lands. We may not be promised a "rich harvest" of believers, nor be counted among those martyrs who live and die on foreign soil. But we are promised by Bahá'u'lláh that "every drop proffered in His path is as the sea in that mirror. . . . One single breath exhaled in the love of God and

for His service is written down by the Pen of Glory as a princely deed."

We may sometimes feel that we are "left behind" and that what we at home are doing is a sort of second-choice. However, we should all realize that if we turn our hearts to God, and are receptive to His Will, and still find ourselves in our own homes, in the same cities, that our job of teaching lies right at home, and that we cannot hope to be given greater tasks until we have first proven that we can follow His Will, accept our positions with radiant acquiescence, and fulfill that mission which is given to us at home.

Looking at it from the practical viewpoint, the pioneer at home has many advantages. Usually he has a job, he has a home, he has his friends. In addition to that, he knows his community, knows his newspapers, the possible meeting places, the leaders in his city, and the sort of approach that might appeal. Sometimes it takes months to learn these things in virgin areas, and often through bitter experience are they learned.

And I am wondering if any of us have thought of the prayer of 'Abdu'l-Bahá in which He says, "Make me a brilliant lamp, a shining star, a blessed tree adorned with fruit, its branches

overshadowing all these regions"; and of the words of Bahá'u'lláh when He says, "Blessed is the spot, and the house and the place and the city and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where the mention of God hath been made and His praise glorified." Such words should help us to realize that no matter where we make our home, we can be used as channels for the spreading of the Faith if we but make ourselves receptive.

It is one thing to find strangers embracing the Faith, it is even more thrilling to witness the change in our neighbors, those friends with whom we have lived and struggled for years—to see the awakening of their hearts, and to notice the change in their very lives!

Perhaps the reason that many of us at home have not felt that the work we are doing is pioneering, is because we have not been using the prayers which 'Abdu'l-Bahá revealed for the region in which we live, those prayers revealed in America's Spiritual Mission. It would undoubtedly help us in our work to study the tablet for our particular region, and to repeat the prayer at least once a day. Once the spiritual forces are released through the

use of these prayers, those souls who are awakened begin to lift up their heads, and to find their way to the doors of the Bahá'ís.

In addition to this, the new pioneer might do well to study the passages in the "Advent of Divine Justice" which suggests ways and means of spreading the Faith. "Let him carefully consider every avenue of approach which he might utilize in his personal attempts to capture the attention, maintain the interest, and deepen the faith, of those whom he seeks to bring into the fold of his Faith. Let him survey the possibilities which the particular circumstances in which he lives offer him, evaluate their advantages, and proceed intelligently and systematically to utilize them for the achievement of the object he has in mind. Let him also attempt to devise such methods as association with clubs, exhibitions, and societies, lectures on subjects akin to the teachings and ideals of his Cause, such as temperance, morality, social welfare, religious and racial tolerance, economic cooperation, Islám and Comparative Religion, or participation in social, cultural, humanitarian, charitable, and educational organizations and enterprises which, while safeguarding the integrity of his Faith, will open up to him a multitude of ways

and means whereby he can enlist successively the sympathy, the support, and ultimately the allegiance of those with whom he comes in contact. Let him, while such contacts are being made, bear in mind the claims which his Faith is constantly making upon him to preserve its dignity, and station, to safeguard the integrity of its laws and principles, to demonstrate its comprehensiveness and universality, and to defend fearlessly its manifold and vital interests. Let him consider the degree of his hearer's receptivity, and decide for himself the suitability of either the direct or indirect method of teaching, whereby he can impress upon the seeker the vital importance of the Divine Message and persuade him to throw in his lot with those who have already embraced it. . . . In his daily activities and contacts, in his journeys, whether for business or otherwise, on his holidays and outings, and on any mission he may be called upon to undertake, every bearer of the Message of Bahá'u'lláh should consider it not only an obligation but a privilege to scatter far and wide the seeds of His Faith, and to rest content in the abiding knowledge that whatever be the immediate response to that Message, and however inadequate the vehicle that con-

veyed it, the power of the Author will, as He sees fit, enable those seeds to germinate and in circumstances which no one can foresee enrich the harvest which the labor of His followers will gather."

It is the deepest desire of each true Bahá'í to be of service to the Faith, and by becoming a pioneer at home, he can be sure that he is doing his vital part in scattering the seeds of the new

civilization in his neighborhood. Since, in the second century, we will need to consolidate those gains made in the first century, and to be instrumental in establishing Bahá'í communities in every small village and city and county in this hemisphere, might we not do well to arise and pioneer in our own community, and there help to raise the banner of the Cause of Bahá'u'lláh?

### ILLIMANI — “CONDOR OF SILVER”

FLORA EMILY HOTTIS

Illimani, “Condor of Silver” in the Aymara Indian tongue, is the beautiful snow-peak, 21,030 feet high, which dominates the Andean valley in which lies La Paz, Bolivia, loftiest capital in the world at an altitude of 11,910 feet.

Condor of silver, poised across the sky,  
The head enwreathed in clouds,  
Thy snowy wings aslope across the blue;—  
First herald of the dawn;  
Last benediction of the day;  
We raise our eyes to where thy whiteness soars,  
And lift our quickened hearts to thy pure East,  
Upon thy pinions souls take flight in prayer  
To that Perfection loftier than thine own,  
And to that Beauty eye can never see:

“We beseech Thee, O our God,  
By the Tabernacle of Thy majesty upon the loftiest summits,  
And the canopy of Thy Revelation upon the highest hills,  
Graciously to aid us to do what Thy Will hath desired,  
And Thy Purpose hath manifested.”

Condor of silver, bird of untrodden heights  
Bear up our earth-bound souls to heaven's gate.

## INDEX OF CENTENARY ARTICLES IN WORLD ORDER MAGAZINE

BEGINNING with the issue of January, 1944, the Editorial Committee of *World Order Magazine* has sought to make this Bahá'í periodical a direct contribution to the celebration of the Centenary by the Bahá'í Community of North America. In this effort the Committee has been encouraged and assisted by the National Spiritual Assembly, which not only approved the plan to make the May number a special Centenary issue, but also permitted the Committee to reprint the public addresses delivered on the Centenary program. An unexpected bounty and privilege was the publication of the Foreword and Chapters One and Two, with the Guardian's consent, of his book entitled "God Passes By" while the believers were awaiting complete

copies of this book from the press.

In reporting the list of Tablets, excerpts, articles and addresses bearing upon the Centenary theme which *World Order Magazine* has made available, the Editors call attention to the fact that many of the believers may desire to make use of the following references as a source of Centenary material not only for personal consideration and review but also for the annual program carried out locally in observance of the Anniversary of the Declaration of the Báb.

For convenience as well as clarity, the list of references is divided into three parts: Selections from Bahá'í Writings; Articles and Editorials; and Centenary Addresses and Radio Programs.

### 1. SELECTIONS FROM BAHÁ'Í WRITINGS

1. The First Bahá'í Centenary, by Shoghi Effendi. *March*.
2. Bahá'í Holy Days: Declaration of the Báb. *March*.
3. The Birth of the Bábí Revelation, by Shoghi Effendi. *April*.
4. The Day of God, Bahá'u'lláh. *May*.
5. Bahá'u'lláh's Tribute to the Báb. *May*.
6. The Báb's Farewell Address to the Letters of the Living. *May*.
7. Utterances of the Báb. *May*.
8. The Second Coming of Christ, 'Abdu'l-Bahá. *May*.
9. The Báb's Captivity in 'Adhirbáyján, by Shoghi Effendi. *May*.
10. Dedication of the Bahá'í House of Worship. *September*.  
(Selected Bahá'í readings)

11. Commemoration of the Declaration of the Báb. *September.*  
 (Selected readings from Old and New Testament, the Qur'án, and Bahá'í Sacred Writings)

2. ARTICLES AND EDITORIALS

12. Reflected in the West, by Garreta Busey. *January.*  
 13. Bahá'í Teachings for a World Religion, by Horace Holley. *February.*  
 14. He Calleth the Nations, by Bertha Hyde Kirkpatrick. *February.*  
 15. Headlines Tomorrow, by Marzieh Gail. *March.*  
 16. The First World Holy Day, by Horace Holley. *March.*  
 17. His Heavenly Example, by Horace Holley. *May.*  
 18. A Personal Impression of the Báb, by Dr. Cormick. *May.*  
 19. 1844—Orient and Occident, by Bertha Hyde Kirkpatrick. *June.*  
 20. A New Heaven, by Garreta Busey. *July.*  
 21. Bahá'í Centenary Banquet, by Gertrude K. Henning. *August.*  
 22. The Gifts of God, by Bertha Hyde Kirkpatrick. *September.*

3. PUBLIC ADDRESSES AND RADIO PROGRAMS

23. A Universal House of Worship. *June.*  
 Its Construction, by Allen B. McDaniel.  
 Its Significance, by Carl Scheffler.

24. The Meeting of the Americas. *June.*  
 Cosmic Mission of the Americas, by Philip Leonard Green.  
 Bahá'u'lláh's Gift to Latin America, by Octavio Illescas.  
 The Awakening of Latin America, by Mrs. Stuart W. French.

25. The Oneness of Humanity, by William Kenneth Christian. *June.*

26. America and the Most Great Peace, by Rowland Estall. *June.*

27. The Architect's Design, by Earl H. Reed. *July.*

28. 'Abdu'l-Bahá in America, by Marzieh Gail. *July.*

29. The Spirit of Inter-American Fellowship, by Loulie A. Mathews. *July.*

30. Social Basis of World Unity, by Elsie Austin. *July.*

31. The Oneness of Religion, by Mrs. Charles Reed Bishop. *July.*

32. The Chairman's Introductory Remarks, by Albert R. Windust. *August.*

33. Religious Foundations of World Unity, by Raymond Frank Piper. *August.*

34. Bahá'í Centenary Radio Program, by Mrs. Shirley Warde, Albert R. Windust, Alfred E. Osborne, Elsie Austin, Eduardo Gonzales Lopez, Dr. Fernando Nova, Firuz Kasemzadi and Hilda Yen. *August.*

35. Religion Comes Again to Mankind, by Dorothy Baker. *September.*

36. The Growth of the American Bahá'í Community, by Marion Holley. *September.*

37. A Radio Program for World Unity, a symposium, by WMAQ Station Announcer, George O. Latimer, Marzieh Gail, and Octavio Illescas. *October.*

38. The Transformation of Society, by Horace Holley. *December.*

39. The Call to Unity, radio program, by Marion Holley and Shirley Warde. *December.*

## WITH OUR READERS

DURING the current year *World Order* has devoted its pages extensively, though not exclusively, to the Centenary celebration of the birth of the Bahá'í Faith. A survey of the contents for the twelve months ending with December shows that we have published thirty-nine different titles related to the Centenary theme during that time. These titles include selections from Sacred Writings, articles and editorials, public addresses and radio programs. This month we print an index of Centenary articles. These issues of 1944, therefore, make a valuable record of the Centenary celebration and of historic events in the Faith during the first century which all Bahá'ís will wish to possess and preserve. The May and June numbers were special issues entirely devoted to the Centenary and are still available from the business manager at the special price of ten copies for one dollar.

This issue contains two pieces concerned with the Centenary theme, the article by Horace Holley and the radio script, "The Call to Unity".

In "The World in Transformation" Horace Holley makes clear the Bahá'í belief that only a divine remedy can heal the ills of the world today, that Bahá'u'lláh is the Divine Physician and His teachings the remedy. This address was given at the Centenary celebration on the evening of May 22nd. Mr. Holley, one of our editors and secretary of the National Spiritual Assembly, is well known to our readers.

Under the title "The Call to Unity" we print the radio script by Marion Holley and Shirley Warde

which was transcribed and used so widely over many stations during Centenary week. Mrs. Warde has received wide recognition and high standing as actress, author and radio artist as well as public speaker, and at present is devoting herself largely to radio production. Bahá'ís remember her as radio announcer at the Centenary banquet. Miss Holley is known to our readers through her contributions to our magazine and her Centenary address on the evening of May 23rd. Miss Holley serves the Cause as member of the National Teaching Committee through her writings and public talks and in many other ways. Both Mrs. Warde and Miss Holley have their homes in California.

Louis Gregory, who is also a member of the National Spiritual Assembly, contributes to this issue answers to the question "Does Soul Survive Body?" We believe readers will find his answers satisfying from both scientific and spiritual points of view to this question which so many are asking today. Mr. Gregory travels widely in spreading the Bahá'í Faith particularly in the South. "Dr. Carver's Tribute" from his pen appeared in our September, 1943, issue.

David S. Ruhe, one of our younger believers, is a physician in the federal health department and is stationed at present in Atlanta, Georgia. His article, "A Highway to Enduring Peace" makes plain that a peace which will endure demands changes that go deep into the hearts and lives of men. We welcome Dr. Ruhe as a new contributor to *World Order*.

Our readers will find practical suggestions in Marguerite True's article, "Pioneering at Home". Mrs. True is active in Bahá'í teaching and is secretary of the Bahá'í National Contacts Committee. Another contribution from Mrs. True is "The Power of Prayer" in our December, 1943 issue. Her home is in Grosse Point, Michigan.

The editorial this month is contributed by Garreta Busey under the title, "Equal Before God". Miss Busey makes clear the Bahá'í teaching in regard to racial equality and the race question.

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The poem "Letter of the Living" was printed in our November issue but no mention made of the writer, Alice Simmons Cox, whom our readers know as one of our editors for a number of years and as a frequent contributor to these pages. With her returning health we shall hope to have more pieces from her pen. Mrs. Cox is a member of the Peoria, Illinois, Bahá'í community.

Another omission in this column in November was the name of Clara Edmunds Hemingway whose poem "Faith Must Stand" was printed in that number. Mrs. Hemingway has received prizes and wide recognition for her creative writing in both prose and poetry. Her poem, "Temple by the Lake" was printed in our January, 1942, issue. Mrs. Hemingway's home is in Chicago and that poem was inspired by one of her visits to the Bahá'í House of Worship.

\* \* \*

Here are just a few of the ninety-five questions answered by 'Alí Kuli-Khán in his course at Green Acre Bahá'í School last summer. Can you answer them?

What is God? Is God in nature different from God in history? What is the wisdom of prayer? What was the chief reason for man's creation? What is the meaning of a "new heaven and a new earth"? Is mere continuity of existence the goal to be sought by man? Is man a free agent or subject to the laws of necessity? What is the difference between mediate and immediate knowledge? What are cycles in the world's history? What are proofs of immortality? What is faith? What is the "Day of Resurrection"? What is the "Time of the End"?

\* \* \*

A group of young college women in the class of Comparative Religion was introduced to the Bahá'í Faith through material in some copies of *World Order*. One of these students remarked, "Why this is a beautiful religion." Another said, "One should not really call Bahá'ís a sect when they have such inclusive principles and such expansive ideals of living and of service."

\* \* \*

It may seem a little late to be enthusiastic over the July issue of this magazine, but Bahá'í truths and articles about them are true for a very long time and we feel sure copies of that issue are still available. The following excerpt is from a letter ordering eight copies of that July number: "To my feeble intellect this number is the most outstanding teaching medium I have seen. The article by Helen Bishop alone is worth its weight in gold. The other writers are all good and there are no classes of people who, if they will read without prejudice, will not grasp the significance of the Bahá'í Faith." —THE EDITORS

# WORLD ORDER

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## God Passes By

A SUMMARY BY HORACE HOLLEY

### I

“GOD PASSES BY”\* is the first historical study of the religion heralded by the Báb in Persia one hundred years ago which carries the survey through the four stages of the development of the Faith associated with the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and the administrative order which has arisen since the death of 'Abdu'l-Bahá in 1921. The Faith of Bahá'u'lláh today has adherents in seventy-eight countries, representing thirty-one races, and its literature is spread throughout the world in works translated into forty-one different languages.

Whatever their particular merits or degrees of accuracy, no previous historical study is comparable to the present work. In *The Traveller's Narrative: The*

Episode of the Báb, translated and edited by the late Professor Browne of Cambridge University, we have a text written by 'Abdu'l-Bahá Himself, but in that presentation 'Abdu'l-Bahá was addressing the people of Persia many years ago in order to explain the true nature of a Faith whose adherents in that country were officially condemned both as heretics of Islám and rebels against the civil state. He therefore emphasized the spiritual character of the Revelation and the pure motives of its Herald and Founder, dealing with events up to only about 1870, and moreover limited by prevailing circumstances from unfolding the whole glory of the rising Sun. The Faith was then still in the second of the four historical stages considered by Shoghi Effendi in this book. As sources of information and explanation, the

\**God Passes By*, Shoghi Effendi. 412 and xxiii pages. \$2.50. Bahá'í Publishing Committee, 1944.

works of Professor Browne and Comte de Gobineau are important in some passages, which present vignettes of enduring significance, but neither they nor any other contemporary student was endowed with perception of the full panorama of the Dispensation of Bahá'u'lláh, not merely because they lacked the perspective of time possessed by a student today, nor because they lacked knowledge of Tablets and texts now available, but fundamentally because no other student or historian can duplicate the capacity, power, understanding and devotion of the Guardian of the Faith. He had been chosen by 'Abdu'l-Bahá from the entire world as the one fitted to execute the provisions of His will and testament, maintain the unity and fervor of a growing world community, and discharge the function of chairman of the House of Justice as well as sole Interpreter of the Holy Book.

Indeed, the historian of a spiritual cause must be far more than a collector of facts and observer of events. The true history of a religion is the conscious expression of the religion in all its spiritual aims, its written truths and principles, its sacrifice and devotion, and the activities of its body of adherents. Religious history is nothing else than the religion itself made ar-

ticulate at a given time. The time represented by *God Passes By* is the Centenary of the Faith of Bahá'u'lláh.

The author of *God Passes By*, Shoghi Effendi, is Bahá'u'lláh's great-grandson and likewise descends from the family of the Báb. He was brought up in the household of 'Abdu'l-Bahá, his grandfather, and by 'Abdu'l-Bahá appointed Guardian of the Faith. Since 1921, Shoghi Effendi has directed the activities of the Bahá'í community in East and West from the Bahá'í world center in Haifa, Palestine, adjacent to the shrines where the remains of the Báb, Bahá'u'lláh and of 'Abdu'l-Bahá are interred. Since 'Abdu'l-Bahá's passing, Shoghi Effendi has been the sole authorized interpreter of the Bahá'í sacred writings. The present work, therefore, is unique in that its author has in himself been the leader and inspirer of the followers of Bahá'u'lláh and the chief participant in the history of the Faith for more than twenty years.

Shoghi Effendi's previous works, published in English by the American Bahá'ís, include: *Bahá'í Administration* (1927); *The World Order of Bahá'u'lláh* (1938); *The Advent of Divine Justice* (1938); *The Promised Day Is Come* (1941). His exposition of the spiritual significance

of the Faith and his summary of its essential teachings, set forth in *The Dispensation of Bahá'u'lláh* (one of the chapters of *The World Order of Bahá'u'lláh*) is the authoritative commentary in use by believers throughout the world.

In addition, Shoghi Effendi has translated into English and compiled a number of Bahá'u'lláh's works: *The Hidden Words*; *Tablet of Iqán* (Book of Certitude); *Gleanings From the Writings of Bahá'u'lláh*; *Prayers and Meditations by Bahá'u'lláh*; and *Epistle to the Son of the Wolf*. His translation of *The Dawn-Breakers* written by Nabil has made available the most complete eye-witness record of Bahá'í history during the time of the Báb. Since 1927, Shoghi Effendi has edited a biennial record of international Bahá'í activities entitled *The Bahá'í World*, volume nine of which is now on the press.

In addition to the Foreword written by the author, *God Passes By* has an Introduction contributed by Dr. George Townshend, Dean of St. Patrick's Cathedral, Dublin, and Arch-deacon of Clonfert. Dr. Townshend has already shown his personal participation in the spiritual life of this Faith by writing two books, *The Promise of All Ages* and *The Heart of the Gospel*, and many articles

published in *The Bahá'í World* and in *World Order*, the Bahá'í Magazine.

Examining the structure of the book, we note that the 412 pages of text, plus the xxiii pages of introductory material and list of contents, are divided into four historical periods: The Ministry of the Báb, 1844-1853; The Ministry of Bahá'u'lláh, 1853-1892; The Ministry of 'Abdu'l-Bahá, 1892-1921; and The Inception of the Formative Age of the Bahá'í Faith, 1921-1944, concluding with a chapter entitled Retrospect and Prospect in which the author, chosen and appointed spokesman of the Faith, stands upon the boundary line dividing past and future, summing up what has been and confidently outlining what is still to be.

## II

The teachings of Bahá'u'lláh were first mentioned in America in 1893, at the time of the Columbian Exposition. They became prominent and influential through 'Abdu'l-Bahá's public presentation of the Faith in lectures delivered at universities, churches, synagogues and race conferences between April and December, 1912, when 'Abdu'l-Bahá visited the Bahá'í groups by that time founded in some thirty-nine cities of the United States and Canada. Widespread interest has also been aroused by

the beautiful and impressive House of Worship constructed by American believers with the co-operation of Bahá'ís of other countries.

In these addresses, as the present work states (pages 281-282), 'Abdu'l-Bahá "expounded, with brilliant simplicity, with persuasiveness and force, and for the first time in His ministry, those basic and distinguishing principles of His Father's Faith which . . . constitute the bedrock of God's latest Revelation to mankind."

"The independent search after truth, unfettered by superstition or tradition; the oneness of the entire human race, the pivotal principal and fundamental doctrine of the Faith; the basic unity of all religions; the condemnation of all forms of prejudice, whether religious, racial, class or national; the harmony which must exist between religion and science; the equality of men and women, the two wings on which the bird of humanity is able to soar; the introduction of compulsory education; the adoption of a universal auxiliary language; the abolition of the extreme of wealth and poverty; the institution of a world tribunal for the adjudication of disputes between nations; the exaltation of work, performed in the spirit of service, to the rank of wor-

ship; the glorification of justice as the ruling principle in human society, and of religion as a bulwark for the protection of all peoples and nations; and the establishment of a permanent and universal peace as the supreme goal of mankind — these stand out as the essential elements of that Divine policy which He proclaimed to leaders of public thought as well as to the masses at large in the course of these missionary journeys."

The attitude of many persons that these principles represented nothing more than a vague and ineffective ethical philosophy, and that its adherents might be dismissed as followers of an offshoot of Islám, is refuted both by the nature of this Faith and the spiritual power demonstrated throughout the course of its history. In *God Passes By*, the challenging claim is advanced without reservation that Bahá'u'lláh inaugurated a new spiritual cycle and in Himself fulfilled the purpose and promise of all prior revelation. "Already in the space of less than a century the operation of the mysterious processes generated by its creative spirit has provoked a tumult in human society such as no mind can fathom. . . . In the convulsions of contemporary society, in the frenzied, world-wide ebullitions of men's thoughts, in the fierce

antagonisms inflaming races, creeds and classes, in the shipwreck of nations, in the downfall of kings, in the dismemberment of empires, in the extinction of dynasties, in the collapse of ecclesiastical hierarchies, in the deterioration of time-honored institutions, in the dissolution of ties, secular as well as religious, that had for so long held together the members of the human race . . . we can readily recognize the evidences of the travail of an age that has sustained the impact of His Revelation" the author (page xi and xii) declares.

As Dr. Townshend states (page iv): "The mightiest proof of a Prophet has ever been found in Himself and in the efficacy of His word. Bahá'u'lláh rekindled the fires of faith and of happiness in the hearts of men. His knowledge was innate and spontaneous, not acquired in any school. None could gainsay or resist His wisdom and even His worst enemies admitted His greatness. . . . As a divine physician He diagnosed the malady of the Age and prescribed the remedy."

### III

The weight of Shoghi Effendi's spiritual exposition consists in the fact that Bahá'í history parallels and demonstrates in action the Bahá'í teachings and principles. In successive chapters he unfolds the story of the greatest

religious drama of all time resulting from the proclamation of the message of spiritual and social unity to an age which had brought nationalism, racialism, class movements and sectarianism to their climax of separatist organizations.

In this drama the first act is the Báb's declaration of His mission, its heroic promulgation by followers in Persia, the leader's imprisonment and early execution, followed by an orgy of persecution and torture inflicted upon thousands of martyrs.

The next act discloses the potent spirit of Bahá'u'lláh establishing the new Dispensation heralded by the Báb, His imprisonment and eventual banishment with a few followers from Tíhrán to Baghdád, from Baghdád to Constantinople, thence to Adrianople and at last to the prison city, 'Akká, where Bahá'u'lláh left this world in 1892.

Bahá'u'lláh confronted official enemies armed with the authority of the government of Persia and Turkey and the venomous hatred of the heads of Islám. His Tablets addressed to the kings and religious rulers of the earth created the fundamental moral and spiritual issue of the present age, the inescapable decision between taking the way to peace and continuing the way to war and ruin. The year 1844 sig-

nalizes, to the Bahá'ís, the dawning light of a universal and world truth upon which alone a world unity can rest, for the meaning of the oneness of God is revealed in the oneness of truth, law and order for all mankind.

The next act of this drama witnesses the freeing of 'Abdu'l-Bahá from confinement as result of the downfall of the Sultan, His consolidation of the Bahá'ís of East and West in one spiritual organism, His public mission which bore Him not only to North America but to England, France, Germany, Austria and Hungary, the enrichment of the literature of the Faith by publication of His addresses and His Tablets written to individual Bahá'ís, the formulation of the Bahá'í peace program in letters sent to the First Races Congress in London, the Committee on Durable Peace, The Hague, and in His discourse at the Lake Mohonk Peace Conference in New York, and His passing on November 28, 1921, at Haifa, honored and lamented by a great host of admirers and followers from various sects and creeds. 'Abdu'l-Bahá's nobility of character, His utter sacrifice to the mission of promulgating the teaching of Bahá'u'lláh, and His vision and understanding of spiritual and also practical affairs, made Him the true Ex-

emplar of the Spirit of World Faith.

#### IV

With the passing of 'Abdu'l-Bahá, the basis of Bahá'í unity is maintained through the provisions of His will and testament which established the station of Guardianship, explained Bahá'u'lláh's institution of the House of Justice, and called for the formation of elective bodies known as Spiritual Assemblies, hundreds of which now exist throughout the world. "The moment had now arrived," Shoghi Effendi writes (page 324) "for that undying, that world-vitalizing Spirit . . . to incarnate itself in institutions designed to canalize its outspreading energies and stimulate its growth." "The Administrative Order which this historic Document has established, it should be noted, is, by virtue of its origin and character, unique in the annals of the world's religious systems" (page 326). For the application of Bahá'u'lláh's truth to human life produces not a church or denomination but a community. The Faith of Bahá'u'lláh manifests itself through a social organism in which the individual finds his fulfillment in a loyalty to the highest interests of mankind. The function of religion as a society-building force has been restored to earth, but its goal in this age

is the attainment of world order and world civilization.

The energies released by the teachings of Bahá'u'lláh increase as the Bahá'í community enlarges its scope and becomes representative of the varied races, nations and creeds of humanity itself. In North America alone, the Bahá'í accomplishments achieved during the seven years culminating in the Centenary celebrations this year are well-nigh equal to what was done in the four preceding decades: the completion of the exterior ornamentation of the Bahá'í Temple, the establishment of Spiritual Assemblies in over thirty new states and Canadian provinces, and Assemblies or groups in twenty-two countries of the West Indies, Central America and South America.

The old order has disintegrated and can never be restored. Mankind has no balance, no equilibrium, no repose this side of world unity. The Bahá'ís acclaim, in terms of this historical record, the rise of a new order emanating from the prophetic teachings of Bahá'u'lláh and disclosing the movement of social evolution from family to race, from race to nation, from nation to mankind. For not only are the Bahá'í teachings and principles the adaptation of spiritual truth to the vital needs of the world today: they are forces acting with-

in the soul to change men themselves, transforming personality from the tribal man to the citizen of the world. The continuous opposition, persecution and betrayals encountered by this Faith identify religion with heroism, sacrifice, steadfastness and understanding. "The days of idle worship are ended," the Báb declared to His disciples as they went forth to die.

In all the annals of religion, there is no book or record equivalent to this history of the Bahá'í Faith in its first hundred years, written by one who stands at the very central point of this great far-ranging movement in the life of mankind. The individual reader who may reject the basic claim of this revelation will be completely unable to ignore the tempest into which humanity has been drawn, and if he asserts the ability of the old institutions to extricate the world from its overwhelming problems he must found his contention on reasons why the old institutions were unable to prevent the problems from developing. The answer set forth in the sacred writings of the Bahá'í Faith is that the Prophet is God's intervention in human affairs. The Prophet comes when the light of faith has grown dim and society is in dissolution. Each Prophet gives the world the pattern of conduct and

the social goal it requires at the time. Revelation has never restored the past nor maintained the human substitutes for truth and love. It has created a new order in every age, and Bahá'u'lláh is the manifestation of this eternal process in and for our time.

"He Who in such dramatic circumstances," Shoghi Effendi has written concerning Bahá'u'lláh (page 93), "was made to sustain the overpowering weight of so glorious a mission was none other than the One Whom posterity will acclaim, and Whom innumerable followers already recognize, as the Judge, and Lawgiver and Redeemer of all mankind . . ."

### V

*God Passes By* is not a book to read and lay away; it is a world to enter and learn with all one's power. For here we have the only coherent, unified, reliable and hope-sustaining picture of human life in this crucial age; its motivating forces, its aims and goals, its worship, its truth, its future civilization; the working out of divine cause and human effect in the whole body of mankind.

Of fundamental importance are those passages which establish the station of the Báb, His rank among the Prophets and His mission in abolishing the former Revelation and heralding the Dispensation of Bahá'u'lláh; the sta-

tion of Bahá'u'lláh as the fulfillment of former religions and the unification of humanity in one faith and one order; the station of 'Abdu'l-Bahá as Center of Bahá'u'lláh's Covenant, Interpreter of the Book and Exemplar of His teachings; the significance of 'Abdu'l-Bahá's will and testament as the Charter of the new, world-civilization; the rise of the Bahá'í administrative order under the guidance and authority of the first Guardian in the line of hereditary Guardians confirmed by 'Abdu'l-Bahá's testament; the impact of the Revelation upon rulers and ecclesiastics, creating moral responsibility for the present wars and desolation of earth; the victory of the Faith over its enemies who sought to betray it from within, naming or clearly describing these even down to the present hour in America, and recounting their evil acts; and the power of the Bahá'í community to develop the institutions and broadcast the teachings of their religion, continuing the spiritual heroism of the thousands of martyrs who endured torture and death in the early days.

Innumerable passages will be marked by each earnest reader for particular study, as for example: Declaration of the Báb's Mission, 5, 6; Station of the Báb, 6, 7, 54, 55, 57, 58; The Báb's

Examination by the Ecclesiastics of Tabriz, 21, 22; The Báb's Writings, 22-31; Extinction of Islám, 33, 34; Execution of the Báb, 51-55; Leadership of Bahá'u'lláh in the Bábí community, 66-70; Mission of Bahá'u'lláh, 91-93; Station of Bahá'u'lláh, 93-101; Transformation of the Bábí community, 132-134; The Kitáb-i-Íqán, 138, 139; The Hidden Words, 139-140; Bahá'u'lláh's Declaration to the Bábís, 151-155; His Proclamation to the Kings and Ecclesiastics, 158, 172-176, 206-213; The Kitáb-i-Aqdas, 213-216; Teachings of Bahá'u'lláh, 216-219; Fate of the Kings and Ecclesiastics, 224-233; Bahá'u'lláh's Covenant, 237-240; 'Abdu'l-Bahá's Exposition of the Teachings, 281-282; 'Abdu'l-Bahá's Will and Testament, 324-328.

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### THE MAN OF TODAY

*Edwinna Powell Clifford*

**F**AITH must be restored in the man of today,  
That the power of his God may be known.  
Blindly he gropes among sensuous things,  
And his search is for lucre alone.  
Greed, the unmerciful, leads him on,  
And has blinded the eye that might see  
Beauty and peace, and life's ultimate goal—  
Great truths that would set his soul free.

Trembling he stands, confused and afraid,  
As the crash of the market he hears.  
Wondering he stands as the sod from the spade  
Like the call of doom falls on his ears.  
Flowers in beauty may cover the mound,  
Soft music may draw forth a sigh,  
But hope folds her wings; no happy bird sings,  
For 'tis plain man was made but to die.

Science and reason have flooded his world,  
And the senses have had their full sway;  
Machine guns and airplanes have armed him with power,  
Sweeping faith, in confusion, away,  
But the rare moment comes when she calls to him still,  
And a thought of his God bids him stay.  
A transcendent spark has flashed through his soul,  
And he finds himself kneeling to pray.

# The New Dispensation

'ABDU'L-BAHÁ

THIS is a good gathering, a good meeting. This assemblage is the assemblage of God, for it is not convened for any worldly purpose; it is not organized because of any commercial purpose; it is not held because of any political purpose; nor is it held because of some material end or purpose. It is held purely for the sake of God. Therefore I am very pleased. I am very glad to find such a meeting in this city—an assemblage, the members of which are in the utmost unity; an assemblage which does not entertain any desire save the good pleasure of God; an assemblage which has responded to the call of the Kingdom of Abhá, saying Yá-Bahá'-u'l-Abhá; an assemblage, the purpose of which is the illumination of the world of humanity; an assemblage, the purpose of which is universal guidance. Surely, such an assemblage is blest. Today, the various nations of the world are submerged in the sea of materialism, having no purpose except material profits, and they are working for

naught save the realization of their own ends. An assemblage which is turned to the Kingdom, which is possessed of the spiritual subtleties; which is possessed of attractions of the conscience, which is directed to God —this is a Bahá'í assemblage. Outside of that, all the others are submerged in the sea of materialism. Therefore, you must thank God that — Praise be to God! — the sun of reality has shone upon you, the breezes of favor have blown toward you, heavenly Manna has descended upon you, the Signs of God have been revealed to you; the hosts of the Blessed Beauty have surrounded you. You have hearkened to the admonitions of God and you are pursuing the straight pathway. Therefore, you must thank God for the manifestation of such boundless bestowals.

I hope that you may act in accordance with the Teachings of Bahá'u'lláh; that you may conduct yourselves in accordance with the behests of the Blessed Beauty. If you do so, I have no doubt that the lights of this assemblage will shine upon the world; this assemblage will be the cause of guiding a goodly

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Talk of 'Abdu'l-Bahá, given at 519 Grosse Building, Los Angeles, Saturday evening, October 19, 1912.

number of people; this assemblage will be the cause of uniting the people of the world; this assemblage will be assisted to establish the peace of the world universal.

Do not look at your small numbers. Plurality of numbers is not important. It is, rather, the Bounty of God that is essential; it is the confirmation of the Heavenly Kingdom. Consider past times. How often it has happened that a limited meeting, a small number, has finally widened its circle and grown in proportion to the extent of including all nations and regions. Therefore, the hearts must be looked at, not the pluralities. If a limited number of souls are possessed of hearts which are pure and tender, that limited number is equivalent in strength of character to the whole population of the earth. Consider how, after the crucifixion of Jesus Christ, fifty days thereafter, a limited number of disciples gathered together on the Mount of Transfiguration, not far from Joppa. The number of these was eleven; but because they gathered with hearts pure, with intentions sincere, with spirits exhilarated, in the utmost sincerity, without greed, without any intentions save the desire to do the Will of God, this limited number gathered there and held a meeting upon the Mount. Be-

cause of the purity of the hearts of those souls, because of the trustworthiness of those souls, because of the reliance of those souls, because of the attraction of the hearts of those souls, the world was illuminated, Christianity advanced; the Roman empire became Christianized; the Greek nation was Christianized; the Egyptian nation was converted; the Assyrians were converted, also the Chaldean nation. In other words, the illumination of His Holiness Christ illuminated the whole region. All these were the blessed results of that meeting of eleven souls on the mountain.

They held that meeting in the utmost of purity and sincerity, in the utmost of faith and assurance; in the utmost of attraction and zeal was that meeting held. And these colossal results were accomplished; these wondrous light were expressed; this heavenly affair was promulgated. Therefore, do not look at your limited number, that you are not capable of having a meeting the same size as other people. Remember that importance is not attached to numbers; rather what is most important concerns faith, concerns assurance, it concerns veracity, concerns firmness, concerns attention to the Kingdom of Abhá; concerns self-sacrifice in the path of God. If you attain

to this, though there be but two people, remember those two people are equivalent in strength and character to the whole world. Therefore I pray, asking for your confirmation and assistance, that the aid and uplift of Bahá'u'lláh may reach you, the hosts of the Kingdom of Abhá may reinforce you, that the powerful angels of God may assist you. Be assured of the victory; rest assured that you will be confirmed. That which is of essential importance is your unity and agreement. You must be in the utmost state of unity and agreement. You must love one another; you must be self-sacrificing for one another. If you observe any shortcomings on the part of any, as much as you can, be forgiving and do not be hard. Even if you wish to admonish let your admonition be with justice; let your admonition be in symbols; do not express explicitly lest any heart should be saddened. Remember that in the world of existence there is nothing so bad as injuring the heart, for the heart of man is the place of the descent of the Merciful, and man must not at all disquiet or harm the place of the Merciful. Man must ever strive to make the hearts grateful, to rejoice the spirits, to render the thoughts radiant, to be the cause of comfort and ease of others. This is the station of

the Bahá'ís, and this is the utmost desire of those who are divine. Now the friends of God in Persia have reached such a stage that each is willing to sacrifice his life for the others, each one accounting himself the servant of the others. How many of the nobles are occupied with the service of the poor! How many of the dear ones are most humble and submissive in the presence of the lowly! What is this for? It is for the Love of God. It is for sincerity. It is for faith. It is for certainty.

I came from San Francisco to see you and to visit Mr. Chase's grave. Truly Mr. Chase was a glorious personage, having no desire save the good pleasure of God. His attention was directed to the Kingdom of God. He served during his life time. He was not at all wanting in service. He compiled certain books proving the validity of the Movement. As much as he could he endeavored to guide the people. You will never forget him. May you ever pray for him, be ever respectful to his family and be a source of comfort to them. As many times as possible—at least once a year—you should make a point to visit his tomb, for his spirit will be exhilarated through the loyalty of the friends, and in the world of God will he be happy. The friends of God must

be kind to one another, whether it be in life or after death.

The Blessed Beauty appeared in Persia, in Tíhrán. He was in the utmost ease and affluence. He was most influential and surrounded with luxury. All the pleasures of the transitory world were provided for Him, and all the grandees of Persia longed to enjoy the influence and affluence, the things of wealth and position of Bahá'u'lláh. But consider that He suffered all these things to be separated from Him. He sacrificed His Honor, His fame and His station among men; sacrificing all, even His life. Ever was He subjected to the sword, and many were the ordeals which He endured, and numerous were the disturbances to which He was subjected. How many nights He passed beneath chains, and many were the days He passed in dark dungeons. When I visited the dungeon in Tíhrán, as a child, in order to see Bahá'u'lláh — when the door was opened there were some steps leading down into the place. They took me as far as midway. I peered through the darkness; I could not find any one; it was exceedingly gloomy. Then I heard the Blessed voice saying: "Take him away." When I heard His voice I tried to see the Blessed Beauty, but because of the great darkness I could not. Then I was taken out;

they seated me. They said it is customary, about midday, to take the prisoners out for their meals; so there I sat. About noontime the jailers were all ready and the prisoners were taken out. I saw Bahá'u'lláh's neck in chains, bound to another, both of them chained to the same link, one about His neck and another about the person who was chained to Him. The weight of the chains was so excessive that His neck was bent and He walked with great difficulty, and He was in a very sad condition. His clothes were tattered and battered; even the hat on His head was torn. He was in the utmost of ordeal and His health was quite visibly failing. They brought me and seated me, and they took Him to the place where there was a pond, in order that He might wash His face. After that they took Him back to the dungeon, and I, although I was a child, was so overcome I was unconscious. And then Bahá'u'lláh said: "Take the child away to the house," and therefore I was taken away.

This shows one of the ordeals of His life, and you can judge of the others accordingly. During fifty years, many were His vicissitudes. He suffered all these ordeals for us. He suffered all these catastrophies for us, that we may attain to faith; that we

may attain to certainty; that we may turn to God; that we may act in accordance with His Teachings; that we may be the cause of the illumination of the world; that we may be the means of guiding the people. And now I wish that you—in the light of these sufferings of the Blessed Beauty for our guidance, for our illumination — likewise may be self-sacrificing. We must not forget His favors; we must not forget His troubles; we must not forget His catastrophies. We must ever remember them, striving that, perchance, in thanksgiving for these favors, we may offer worthy service; we may be the cause of guiding the people; we may act in accordance with His instructions; we may live in accordance with His behests; we may forget ourselves; and that, like these holy souls who have sacrificed their lives, we may likewise sacrifice our life; we may be the cause of the heavenly peace; be the cause of the spread of His fragrances; be the cause of the spread of His teachings. For His Teachings are the Spirit of the world; His Teachings are the cause of the order of the world; His Teachings are the cause of the life of humanity; His Teachings unify mankind; His Teachings render eternal honor to men; His Teachings are the cause of the sublimity of

human nature; His Teachings cause men to attain to progress and prosperity. His Teachings are conducive to man's entrance into the Kingdom of Salvation.

All the people of the world look at us to see how we act; what our characteristics are; what our attributes are; what our mode of procedure is. They all look toward us, and we must act in such wise, we must live in such wise that we may not be the cause of the degradation of the Cause of God. Nay, rather, we must be the cause of the glory of God, and if we do not do so, how can we behold His face in His Kingdom? What shall be our apology? Did He not teach us according to His deeds? Did He not teach us through His self-sacrifice? Did He not teach us through His ordeals and difficulties? Is it meet that we should forget them? No, indeed, it is not meet; it is not loyalty and it is not behooving at all. Thank God that He has suffered you to attain to this great bestowal. Let us praise God that He has suffered us to be sheltered beneath the Tree of Life. Let us thank God that He has accepted us in His Kingdom. Let us offer thanks to God that He has specialized us for the favor which was the utmost aim of the Holy saints. Let us thank God that, notwithstanding the lack of capacity, every

favor did He bestow upon us, every grace is showered upon us, and every bounty is revealed to us. He prepared for us the good of both worlds; He prepared for us eternal honor; He gave unto us the Life everlasting; He chose us out of all the nations of the world, and He caused us to attain to that which is the sublimity of the human world. Praise God for such an attainment as this! Thank ye God that such guidance is yours! And strive with life to hold aloft the banner of the Great Guidance; to be the cause of the illumination of the East and the West; the cause of the unity of all nations: that ye may be instrumental in spreading the heavenly morals; that ye may be the cause of manifesting spiritual attributes; that you may become characterized with the characteristics of the Bountiful, that you may become imbued with the qualities of the faithful; that you may be distinguished in all virtues; that you may be set aglow with the Fire of the Love of God and attracted by the Love of God.

This blessed dispensation is distinguished from all other dispensations. There are special features of it which are not to be found in all the other dispensations. In the other dispensations the doors of differences were opened, but the Blessed Perfec-

tion, in this great dispensation, closed the doors of all sorts of differences, so that no more shall there be a Catholic sect, or a Greek orthodox sect, or a Protestant sect or an Arian sect, or a Nestorian sect. All shall be in the same faith, all shall follow along the same way. During the Christian dispensation, as recorded in the glorious Gospel, there was no distinct standard given whereby you could differentiate the false from the true. That is to say, if various sects were created it was unavoidable, as there was no standard to show what was right and what was wrong. At most, Jesus said to Peter: "Who dost thou think I am?" His Holiness Peter said: "Thou art the Son of God." And then Christ said to Peter: "Verily thou art the Rock, and upon this Rock will I build My Church." This was the confirmation of Peter's faith; that the faith of Peter in Christ was perfect; but He did not say, if any differences should arise, you should refer them to Peter, and whatever he says is right. He did not say that Peter was the promulgator or expounder of the Gospel. He did not say: "Turn to Peter." Therefore, there were differences caused; there were various sects created; there were alienations. But the Blessed Perfection in this great dispensation, in order to close the doors of

differences, and in order that no one should create any new sect, according to the explicit text of the Holy Book of Akdas, has clearly recorded that "after I depart, turn to Him who is the Branch extending from this ancient Branch, from this Pre-existent Root." And in the second verse, likewise, and most explicitly does He state in the Book of the Covenant, in His own handwriting, He has recorded as to whom He meant and what His purpose was regarding the "Branch extended." All the Branches, all the twigs, all the relatives were addressed by Him explicitly saying that all must turn to the personage, and that personage is the expounder of the Book: that is, no one has a right to say that Bahá'u'lláh said this or that. Where in the Gospel is anything recorded like this? Now He is the expounder; whatever He expounds is correct, and beyond that it is incorrect. Likewise, in all the Tablets He says: "O God, help those souls who are firm in the Covenant! O Lord, render radiant those who hold to Thy Testament! O Lord, those who are infirm, meet them with Thy wrath! O God, be an assistant to him who is an assistant of the Center of the Covenant; help those who help Him! O God, avenge him who is wrathy to Him," and such statements in all

the Tablets and Prayers which He revealed. The Blessed Perfection saw that no dissension should take place in this dispensation. Lest there should be any dispute, He appointed a Center to ward off differences, and whatever He was to say was to be right — just to ward off differences. Now my purpose is this, let there be no difference here; there shall be no difference of opinion or any person. The friends who are to be the cause of the oneness of the world of humanity should they thus disagree: just as His Holiness Christ says, "Ye are the salt of the earth, and if the salt loses its saltiness, wherewith shall it be salted?"

And now, God forbid that any inharmony or disagreement should exist among the friends. How could there be unity amongst the people of the world if the friends of God are not in unity? If the friends of God be not attracted to the Kingdom of Abhá, who are to be attracted? Praise be to God! In this age the doors of disagreement have been entirely shut. He has even said, "Whatever the International House of Justice decides upon, that is the Law of God." Why? In order that no discord shall be created; in order that the friends of God shall be united and agreed. For this no soul shall

have any opportunity. He has said: "Whatever of the texts is not explicit, the International House of Justice is the Lawgiver, and the Law given by it is the Law of God, and its prohibition is the prohibition of God. Whatever the International House of Justice shall decide, if any soul should dispute, he is deprived of God's Mercy, and I verily shun him, because the demands of the House of Justice are final." Thus He has emphasized this fact, lest in the future times there should be discord and differences of opinion, and that when these differences obtain there shall be a House of Justice to refer to. Whatever it decides upon, that is ever the Law of God, and there will be no room for disagreement. Consider how distinguished this disposition is! This dispensation is one people; it presents one pathway. Therefore, I admonish you for God, if any souls here should disagree amongst themselves, know that these disagreements are not accepted at the Threshold of Bahá'u'lláh. If anything should happen to you, you should ask, in order that it may be decided according to the Law of God.

Again, here in America I hear so many reports and traditions attributed to me, of which I know nothing. For example, it reaches me here that I have said such a

thing that the city of New York was to be inundated at a certain time and this city should be destroyed. Of this my spirit never dreamed. Therefore, if any soul should say anything, should prophesy, you must say: "Let me have a writing on that subject; let us have some trace of His pen concerning this." If he should present you a written statement of such a thing, then it is worthy of credence, otherwise you may know it is not from me. This is a tradition and it is an imagination. It is a dream of the person speaking. Would I ever say such a thing as that the city of New York is to be drowned, or part of the country destroyed? Such a thing never emanated from my tongue. That which I have to utter has to do with the Blessed Writings, with spirituality.

I am not an astrologer, nor am I a sorcerer, nor a fortune-teller, to speak about mountains, seas and the happenings of this world. This is only the work of astrologers; it is the function of sorcerers. It is not worthy a conscientious man, to say nothing of those who believe in God. The purpose is this, that, Praise be to God! Bahá'u'lláh did not leave anything latent. He uttered that which He should and must, and we must act in accordance with His utterances; we should act in

accordance with His Teachings; we must be like a pen in the writer's hand, so that, whatever emanates from the pen must be from the writer. We must act according to the explicit texts of the Blessed Beauty, and to that which is explicit we must direct our attention. If any discord should arise, the matters must be referred to the Expounder, and whatsoever He says, it is His explicit text and it is correct. Otherwise He has said that, if two people disagree, both are wrong. Beware lest ye have any disagreements, beware lest you have any luke-warmness, beware lest you have any vain thoughts. Strive with your hearts to promulgate the Teachings of Bahá'u'lláh; to be the cause of the illumination of the world; to be the cause of the guidance of the people; that you may be the cause of honoring the world of humanity and winning hearts to this firm purpose.

*(Final word, after He turned to the door)*

We talked a great deal. Good-

night to you all. Perchance I will leave tomorrow. I did not even have time to come as far as this, but out of love for you I came. I am hastening back to the Orient, perhaps day after tomorrow. Therefore, I beg of you not to forget me at all. Pray for me! Ask from God confirmation in my behalf. Beg for me this assistance of the Blessed Beauty, for I have a weighty burden. No one could bear what I bear. I can do nothing unless the power of His confirmation should assist me. Hence I beg of you to pray for me ever. Supplicate, asking assistance, for my days are numbered. Ere long I shall have to say good-bye — a few days left for me in the world. May the confirmations of the Blessed Beauty, may the assistance of Bahá'u'lláh be mine! Perchance I may breathe in His service. Perchance I may offer worthy service. Hence I request you especially to pray for me ever, asking confirmation in my behalf.

The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System — the like of which mortal eyes have never witnessed.

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths.

—BAHÁ'U'LLÁH

## SPIRITUAL AWAKENING

IT IS interesting to observe the current trend toward a religious theme in printed matter. Not only are there many best sellers in fiction with such a theme, but newspapers and magazines as well are printing an increasing number of articles of religious interest. Indifference to religion and the tendency to hush any expression of people's viewpoints on religious faith which for so long have been the custom are changing. It appears as though the unyielding materialistic point of view which has so firmly gripped the more civilized people for the past several decades shows signs of being softened by the infiltration of a spiritual consciousness.

About twelve years ago Shoghi Effendi, the Guardian of the Bahá'í World Faith, wrote to an American Bahá'í that the literature and letters concerning this Faith which were being sent to eminent men in different parts of this country would have the desired effect and that the word of God would gradually penetrate into their hearts and would win them. It, however, would take time; for such men are generally

captives in the hands of cherished ideas and principles which they cannot give up so quickly. The mere fact that a person is learned does not mean that he is free from prejudice. The academic life also has its fashions and fads even though they are of different nature from the fads of the man in the street.

The Guardian went on to say that these fashions are not permanent; they are bound to change. Today the fashion is a materialistic point of view of life and of the world. A day will soon come when the world will become deeply religious and spiritual. In fact we can discern the beginning of such a change in the writings of some of the most eminent souls and liberal minds. When the pendulum will have started its full swing then we shall see all such eminent men turn again to God.

At the present time we do see glimmerings of this change actually taking place. In both art and science there is an apparent awakening and realization that this new day has a spiritual significance. The prevailing World Wars have curtailed the spread of the twentieth century music

and fine arts but they have helped the expansion of inventions and progress in science with great rapidity. The progress of the arts is delayed by military battle, while the advancement of science appears during the time of conflict and is hastened by it.

Scientists are giving their discoveries to mankind with the hope that their penetration of the mysteries of this world is for the betterment of human existence. It is true that war blinds most men's visions of peace time living but there are those men who see the benefits of scientific progress and also understand the futility of its development solely for war. The humanistic interests of many scientists must be appreciated, but the real transformation from a material to a spiritual consciousness is only brought about by the study of the word of God for this day.

The change to a spiritual consciousness is gradual but certain. The knowledge of God has been revitalized in this time and it is this knowledge of God which is the means of awakening humanity to a new civilization. The over-emphasized materialistic point of view brings a pressure of dissatisfaction and unrest which destroys itself and the result is supplication for spiritual aid. The pendulum seems to be starting its swing the other way, for many

men's hearts are realizing that the knowledge of God is necessary for true brotherhood.

The Bahá'í definition of brotherhood is not just the acceptance of fellowship and tolerance since these presuppose a superior viewpoint and a condescending attitude. The Bahá'í principle is not one of just enduring or forgiving human brothers but rather one of unity through one common faith engendered by love and understanding, safeguarded by ordinances divinely prescribed which all mankind must obey.

God has been most merciful both materially and spiritually, for He has given mankind a Revelation to utilize this great materialistic age. But man is slow to comprehend, slow to lay down the outworn ways for the new and slow to understand and practice the teachings of the Manifestation of God. Meanwhile the world is actually becoming a factual unit through scientific progress. But if one looks with a discerning eye he can see the growing spiritual consciousness in the world today.

'Abdu'l-Bahá has written, "... although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained."

—G. K. H.

## Love and Justice

ERNA SCHMIDT

THE knowledge of God, to which mankind can attain only through the revelation of His manifestations, must express itself in love to God. "Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee." If it is our desire to reach out after God's love we must open wide the doors of our hearts to receive Him, the Most Glorious, with devotion and yearning. Only in such wise can God's love enter our heart. If the door of the heart is closed, and man has turned away from God, it is impossible for God's love to enlighten and bless him. Bahá'u'lláh says further: "Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation, cleanse it for My manifestation." "If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee." Love of God is the complete surrender to God, to yield one's self and to find existence in God. But in order to give proof of our love of God we must love His creatures, our fellow-beings. "If you

desire to love God, love your neighbor. In him you can behold God's image and likeness. If you desire to serve God, serve humanity. Renounce self in God's reality." Christ says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself." Neighborly love must therefore be as profound and strong as love of self. The man who loves himself in the real sense of a creation of God will likewise love his fellow-creatures, all of whom are also creations of God. In regard to love of self 'Abdu'l-Bahá tells us that it can also lead to higher development when it is understood that man is God's creation.

Hence self-love is evident in two different forms, one which is concentrated only on the personal ego and on one's own welfare, which invariably causes man's stagnation and degeneration, and robs him of true evolution; and the other of self-love which, as 'Abdu'l-Bahá says, realizes man as God's creature, and therefore concerns himself also with the

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Translated by Olga K. Mills

welfare of his fellow men, who are the same entities created by the Great Creator. Accordingly self-love can serve as a standard for neighborly love, for it is said "Do unto others as you would they should do unto you."

Love for our fellow creatures can manifest itself in many various ways. Many little tasks of daily life demand of us a fundamental attitude of loving kindness, which, in higher stages of development, will expand to utmost selflessness and self-abnegation. We must not pay back in the same coin. Loving and kind we must be to all, friend or foe. It is not difficult to show kindness and to do good to friends, but to love our enemies often requires the greatest self-restraint. "We must love our enemies for God's sake, for He has created them; we must love them even though we cannot love them for their own personality's sake." Our conduct shall therefore be charitable and forgiving towards our neighbor, always prompted by love. In the attitude of the "I" toward the "you", a principle of retaliation should never be applied. This is but a necessary component of justice.

Love and Justice, these are the two foundation pillars of human life: Love, as aforesaid, in relation of man to man; justice in relation of the individual to the

family, community and nation. Christ says: "Seek thou first the kingdom of God and its justice." Bahá'u'lláh's words on this subject are:

"O Son of Spirit!

"The best beloved of all things in My sight is Justice, turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behoveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes."

Justice is an expression of God's love to humanity. Justice is the divine order, which is proclaimed by His Manifestations, according to the stage of man's evolution. When justice, such as it has been divinely revealed, becomes the basis of human society, then will the Kingdom of God be established on earth. As Bahá'u'lláh tells us, true justice must be based upon punishment and reward as essential to the organization of individuals into that social group which we call the community. The hypothesis that love and justice, such as God has ordained, can be attained among men, carries humanity to-

ward higher evolution and ennoblement. It is the duty of every one of us to strive for it and to acquire noble qualities. In order to attain this we must turn to a source of power which will never fail the sincere seeker. This well-spring of power is God, and we can quench our thirst at this source if we turn to Him entirely. Prayer is the connection which forms this turning towards God. Concerning prayer 'Abdu'l-Bahá tells us: "Turn your face to God in all sincerity, detach yourself from all save Him, be kindled with the fire of love to God, be pure and sanctified and pray and supplicate to God. Verily, He answers those who beseech Him, and He is near to those who pray to Him. And He is your companion in all solitude and bestows His friendship upon you in

every exile. . . . Know that nothing in this world can truly benefit you save calling and entreating God, working in His vineyard and spending your life in constant service to Him with a heart full of love. . . . Draw near unto God and be steadfast in the union with your Lord, that the fire of God's love may burn brighter in your heart, that its radiance may wax stronger, and give warmth to your world, and the echo of your love may soar up on high to the celestial Hosts."

The measure of our love to humanity will always prove the degree of our union with God. Prayers are, therefore, on the one hand, the means of receiving power; on the other hand, the means of distributing power in order to translate faith and knowledge into convincing action.

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The foundation of the Kingdom of God is laid upon justice, fairness, mercy, sympathy and kindness to every soul. Then strive ye with heart and soul to practice love and kindness to the world of humanity at large, except to those souls who are selfish and insincere. It is not advisable to show kindness to a person who is a tyrant, a traitor or a thief because kindness encourages him to become worse and does not awaken him. The more kindness you show to a liar the more he is apt to lie, for he thinks that you know not, while you do know, but extreme kindness keeps you from revealing your knowledge.

—'ABDU'L-BAHÁ

# Steps Toward Post-War Cooperation

ARTHUR DAHL

BOTH in carrying on the conduct of the war, and in planning to meet post-war problems, the nations of the world have been learning in actual practice the value—even, the necessity—for sincere, dynamic cooperation. They are discovering, bit by bit, the oneness of today's world by finding that various specific problems can be met only on a world basis.

In four fields, particularly: military, food, relief, and finance, beginnings have been made in working out techniques and mechanisms for active co-operation between nations.

It was obvious early in the war that, because of its global nature and the integration of land, sea, and air functions, close working cooperation and pooling of authority must be achieved and maintained both between the various branches of the armed services of one country, and between the forces of all the countries making up the United Nations. At first this came hard to many of the older officers, accustomed to the individualism and independence of the old school of thought. But the lesson was learned, and the outstanding suc-

cess of the joint commands, and the smooth integration with which the tremendous military undertakings of the past two years have been carried out, represent one of the great achievements of the war, whose broader implications have not been lost on our more thoughtful officials and citizens.

The first non-military problem to be faced on a broadly cooperative basis was that of food. From May 18 to June 3, 1943, representatives from forty-four nations gathered at Hot Springs, Virginia, at a time when most public and official attention was concentrated on the critical military situation, to lay the groundwork for a united approach to the food problem. Though such a conference could only deal in generalities, rather than specific measures, it is significant that the final report represented a general agreement of the entire body, at which the U. S. S. R. was represented, and that it not only accepted the fact that the peoples of the world need more and better food than they are now getting, but urged that the governments represented acknowledge their responsibility for securing improved nutrition for their citi-

zens, instead of leaving it to chance or to the unrestricted working of economic laws under the system of *laissez-faire*. However, the means for securing this improvement should be by bettering economic conditions generally, in harmony with the principles of free enterprise, rather than through socialization of the food industries. This in turn makes the solution depend upon successful handling of problems outside the scope of this conference, as by tariffs, investment, and employment.

An important outgrowth of the conference was the appointment of the United Nations Interim Commission on Food and Agriculture, on which all forty-four were represented, with big-four domination carefully avoided. Its first job was to draft and submit to the various governments a formal declaration in which each nation recognizes "the obligation to their respective peoples and to one another, henceforth to collaborate in raising levels of nutrition and standards of living of their peoples, and to report to one another on the progress achieved." These reports would subject to international reviews matters previously of strictly domestic concern. If this formal declaration is passed, it will be one of the first examples of limitation of sovereignty con-

sidered collectively by the United Nations.

In addition, the Commission has prepared the structure for a Permanent Organization on Food and Agriculture, which it is hoped will become a model for United Nations boards in other fields. Ultimately it would be expected that all these boards would be gathered under the supreme authority of an overall United Nations organization, which might eventually become a world government.

The question of post-war relief was obviously of immediate concern, and was the next to receive collective attention by the United Nations. This led to the formation of the United Nations Relief and Rehabilitation Administration, under the direction of Herbert Lehman, which held its first meeting at Atlantic City in December, 1943. At that time the following basic policies and purposes were agreed upon:

1: The UNRRA will confine itself to furnishing, in areas liberated from enemy occupation, essential consumer goods for immediate needs, materials to enable a recipient country to produce and transport relief supplies, and essential services, such as health and welfare, repatriation or return of displaced persons, and rehabilitation of public utilities to meet immediate

needs. The Council will not be concerned with enemy or ex-enemy territories, or with countries not occupied by the enemy.

2: The UNRRA will so organize its activities as not to impede the prosecution of the war. This particularly means that the Council's need for shipping will be coordinated with that of the other intergovernmental agencies.

3: Distribution of relief shall at no time be used as a political weapon, and no discrimination shall be made in the distribution of supplies because of race, creed, or political belief. A certain flexibility is allowed, however, to give special attention to groups particularly discriminated against by the Nazis. In general, the relief supplies should be distributed by the government or administrative authority within the particular area.

4: UNRRA should assist in the repatriation of citizens of the United Nations to their countries of origin, and also of United Nations nationals and stateless persons who were driven from their homes by war conditions, even where their homes were not in their countries of origin. The Council shall not be concerned with the repatriation of war prisoners unless requested by the member government concerned.

5: UNRRA will be financed by contributions from each member

nation whose home territory has not been occupied by the enemy, approximately equivalent to one percent of the national income of the country for the year ending June 30, 1943. Provision is made for discretionary adjustments where hardships result. It is estimated that for a two-year period UNRRA will cost between 2 and  $2\frac{1}{2}$  billion dollars, of which the United States will contribute about 60%, United Kingdom about 15%.

Herbert Lehman has indicated he considers the function of the Council distinctly temporary. Its success "must be measured by the speed with which it is able to liquidate itself; the sooner it becomes unnecessary, the greater will have been its accomplishments."

If UNRRA carries through its project on the high plane achieved to date, it should stand as a shining example of altruistic international cooperation at its best.

The fourth, and most difficult, field in which efforts at international cooperation have been made is finance. This is the most complex and controversial field of all, the one least understood by government officials and the public at large, and therefore subject to the greatest number of irrational prejudices and preconceived ideas.

The objective is to stabilize the various currencies of the world, so as to eliminate the wild fluctuations that have characterized past eras and have wrought such internal economic havoc.

Most technical experts agree that such stabilization can be achieved only through the joint and organized effort of the important financial powers. Such an organized effort will not guarantee stabilization, for much depends upon the handling of such related problems as trade and tariff policies and international investment. Such an organization, however, would give control within limits, and would permit a greater coordination of these policies as they affect world finance.

The discussion started more than a year ago with the publication of plans proposed by the influential British economist, John Maynard Keynes, and by Dr. Harry White of the U. S. Treasury Department. The plans differed in their technical application, particularly as regards voting control, but they both in effect advocated the setting up of a world bank, to which all members would contribute, which would establish a separate currency of its own, and which would attempt to keep the trade balances of member nations from

getting too far out of line.

These plans stirred up a great deal of discussion, much of it acrimonious. However, the general idea of organization in International finance gained ground, leading to the conference at Bretton Woods in July, 1944. Here 1,300 financial experts worked hard for three weeks in an atmosphere that was outstandingly rational, serious, and cooperative, and emerged with two important proposals for stability in world finance:

1: An International Monetary Fund of 8.8 billion dollars, to which each nation will contribute in proportion to its financial size. Each member nation may draw on this Fund in the exchange of some other member nation of which it is temporarily short. This is merely a shock absorber, but if the nations generally follow a wise policy in developing international trade, it should be of great help in overcoming temporary difficulties.

2: An International Bank for Reconstruction and Development, with capital of 9.1 billion dollars, 80% of which will not be paid in, but will be on call. Purpose is to finance importation of materials for post-war reconstruction in devastated areas. The Bank will guarantee loans made privately for this purpose, and will handle loans too big for the

private market. This again is more a shock absorber than an all-out program for achieving the vast amount of reconstruction needed, but it will be of great benefit, both for the funds it makes available, and for the precedent it sets for cooperative procedure.

These proposals are now being returned to the member nations to be ratified. There is considerable doubt as to whether they will be acceptable to the governments of some countries, particularly

the U. S. Congress. If they are accepted, they will represent a great step forward toward international cooperation, and in any case the conduct of the Bretton Woods conference sets a splendid example of what can be accomplished by high-minded and informed men of many different countries when they approach a problem with a conciliatory attitude.

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This is the first article in a series which will present signs of progress in world affairs.

The world is, in truth, moving on towards its destiny. The interdependence of the peoples of the nations of the earth, whatever the leaders of the divisive forces of the world may say or do, is already an accomplished fact. Its unity in the economic sphere is now understood and recognized. The welfare of the part means the welfare of the whole, and the distress of the part brings distress to the whole. The Revelation of Bahá'u'lláh has, in His own words, "*lent a fresh impulse and set a new direction*" to this vast process now operating in the world. The fires lit by this great ordeal are the consequences of men's failure to recognize it. They are, moreover, hastening its consummation. Adversity, prolonged, world-wide, afflictive, allied to chaos and universal destruction, must needs convulse the nations, stir the conscience of the world, disillusion the masses, precipitate a radical change in the very conception of society, and coalesce ultimately the disjointed, the bleeding limbs of mankind into one body, single, organically united, and indivisible. . . .

Then will the coming of age of the entire human race be proclaimed and celebrated by all the peoples and nations of the earth.

—SHOGHI EFFENDI

## Etchings

*Amy Brady Dwelly*

### *O SON OF BEING!*

*With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have doubt thereof.—*

BAHÁ'U'LÁH.

**A**LITTLE child had been cast away and left to die. Even its parents put no value upon its life. They considered it feeble-minded; furthermore it was sickly and it was a girl. In this far away country such an one was not considered worth feeding especially where food was scarce. There she lay where they had put her, crying feebly, unable to stand and her eyes so weak they could only blink in the light. A government doctor seeing her plight, lifted her into his arms and took her to a hospital.

Time passed and through proper care it was discovered that she was not feeble-minded but indeed was very bright and alert. The doctor's family brought her to the United States. There began her many years of education.

Hours she sat sightless at the piano practicing difficult music. This delighted her soul. She spent years working toward a college degree, dependent upon others to read to her all that she studied. Gradually she developed into a very intellectual being with many doubts where religion was concerned.

Then came a teacher, a reader, a mother all in one, and best of all a Bahá'i, who gave her the Teachings. Great was her interest; equally great were her doubts, her questions, her misgivings. Day after day she listened to readings from the Bahá'i writings. She meditated silently; she pondered aloud; she expressed her doubts. Many were the questions that came freely from this sincere seeker after truth. Then one day with a radiant smile upon her face—a radiance which shown forth even though there were no eyes to reflect it—she exclaimed, "I accept the teachings of Bahá'u'lláh, I do, I do."

Now her ambition is to go back to her far away native land carrying the Message. This little girl who was left to die seems destined to bring to the people, who in their ignorance turned their backs

upon her, the greatest Message that they can ever have—the source of greatest strength and illumination.

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*If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest upon thee.*

—BAHÁ'U'LLÁH

She was a little old lady with a kindly face and bright eyes. To the Feasts she always came traveling many miles. She would sit in a corner smiling shyly at the friends; neat and clean and unassuming. The years went by and the friends were never invited to her home for a Feast. Then one day a speaker came and discussed poverty and riches and their real meaning. She mentioned a Bahá'í friend who lived in a tiny bedroom alone but never the less she would serve tea made from water heated over a gas jet. She served it graciously and happily. There was no thought of embarrassment. The little Bahá'í lady listened.

The following month she invited the friends to her home for a Feast. "I live in a little house off the road, a bit of a way from town," she explained when she gave her address.

That evening the friends flocked to that little house. "a bit of a way from town." Indeed what a little place it was but how

cheerful it became inside. Candle-light glimmered everywhere so that altogether it was very bright and cheerful. Flowers stood in cans which had been painted a warm green. There were only a few chairs. One was badly worn but a bright covered pillow made it comfortable. When there were no more chairs, the little lady brought forth apple boxes which she had covered with scraps of creton. Then came her wash bench over which she spread a little Indian rug. How bright it all looked. How hospitable it all was. It was everywhere. Everybody was extremely happy and a beautiful spirit prevailed.

People remarked about the happiness and unity that they felt and they remembered it long afterwards. To the few who lingered after the others had gone the hostess confessed, "I have always wanted the friends to come but I felt ashamed of my poverty. I do not even have electric lights and not nearly enough chairs for them to sit comfortably upon, but after Mrs. — spoke I knew I had been mistaken. I shall never be ashamed again." And from that night forward her humble little house became one more of the ever increasing number of truly Bahá'í homes.

*Véritily through meekness, man is elevated to the heaven of power.*

—BAHÁ'U'LLÁH

## WITH OUR READERS

WHAT happened in Berkeley, California, is of interest to all our readers. It shows the strength of the Local Spiritual Assembly in that city and the respect with which it is held by city officials. As the Bahá'í Faith grows and its high ethical and spiritual standards are recognized, local Assemblies will exert more and more influence in their civic communities.

The Bahá'í Assembly in Berkeley was asked, along with other organizations in that city, to submit suggestions for future civic development to the City Council Committee on Post-war Planning. The following excerpts from the reply sent to this request show how our fundamental Bahá'í principles served as a basis for suggestions:

"Our present contribution as Bahá'ís is not so much in the form of detailed solutions of specific problems as in the nature of general concepts—a statement of objectives, and a consideration of basic principles and policies which must underly any plan, if Berkeley is to do its part in building a better world after this war.

"The following is respectfully submitted . . .

"1. *Joint study and action with neighbouring cities and with state and federal agencies.*

The social and economic problems that will face Berkeley will not be local in scope but nation-wide in their ramifications, and even world-wide. Any effective and lasting solution must therefore be based on a broader treatment of the subject and

should fit into the pattern of a just and progressive world order.

"2. *Gradual elimination of want and poverty.*

There should be preventive measures and emergency action. Prevention or elimination of poverty will require a long-pull program based on social and economic study in co-operation with other cities, and with state and federal agencies. It could include a well-balanced settlement of various peace-time industries, a plan (and provision for funds) for necessary improvements in times of depression, a postwar resettlement program for the transportation of surplus population to other areas and its employment in agriculture or new industries, and many other possibilities. . . . Emergency measures must be planned to provide facilities through insurance, special taxes, or the setting aside of reserve funds to give help to the needy and the unemployed whenever necessary.

"3. *Fostering racial harmony.*

This should be done by endeavoring to eliminate prejudice and discrimination through community projects and the education of the races involved, and by discouraging any attempt to set residential restrictions on basis of race alone. If there must be restrictions, the same standards should apply to all races.

"4. *Fostering class harmony.*

Class harmony should be fostered by encouraging labor-management cooperation, and by systematic education to make all classes work for the welfare of the community rather than for one class against another.

*"5. Building a healthy, active community."*

This should be done through a well prepared and carefully executed program to develop Berkeley's children into healthy and useful members of the community. Such a program might include a more comprehensive system of recreation and cultural development outside of school hours, better housing and sanitation, and medical facilities for those who need them. It should encourage a more widespread religious teaching for the character building and spiritual development of the coming generation. . . .

\* \* \*

Our leading article this month is a summary by Horace Holley of Shoghi Effendi's long-awaited book, his survey and interpretation of the first hundred years of the Bahá'í Faith, entitled *God Passes By*. Interest in Mr. Holley's study and survey of the book is assured by the fact that there were no less than 1,000 advance orders for the book. This study will be an aid to those already studying the book and will stimulate those who are as yet unfamiliar with this almost overpowering history of the birth and early growth of a new religion to give it their serious attention. The editors announce this appreciative summary of *God Passes By* as the first in a series of similar surveys or studies of other Bahá'í books which is planned for the magazine during the coming year.

The words of 'Abdu'l-Bahá printed under the title "The New Dispensation" were spoken by Him in Los Angeles in 1912 and we believe have not been published before.

The editors plan to print from time to time brief articles which in-

dicate progress in world events along some of the lines which Shoghi Effendi has said the world must eventually reach. The first in this series, which we speak of as "Formation of a World Society" is by Arthur Dahl entitled "Steps Toward Post-War Cooperation". Mr. Dahl sends us book reviews and other articles from time to time from his home in Palo Alto, California. One of these reviews appeared in our October issue.

In her editorial Gertrude Henning encourages us to realize that spiritual awakening is quietly taking place here and there. The Bahá'í teachings awaken souls and enable us to discover seeking souls.

Readers will be interested in the piece "Love and Justice" since it is a translation of an article written in German some years ago by Erna Schmidt, and printed in the Bahá'í magazine, *Sonne Der Wahrheit*. This magazine was published monthly for many years in Stuttgart but its publication is now suspended.

"Etchings," contributed by Amy Brady Dwelly, are, she tells us, true incidents. Mrs. Dwelly's last previous contribution to *World Order* was "Bahá'í Children in War Time" in November, 1943. Her professional work is organizing and supervising nursery schools and her residence is in Detroit.

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The librarian of one of our new Assemblies writes: "We are proud to tell you that every Bahá'í family here now subscribes for *World Order*. That means nine copies come to our city each month and we have only fourteen Bahá'ís here." Is your community doing as well as this with subscriptions to *World Order*?

—THE EDITORS

# WORLD ORDER

The Bahá'í Magazine

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## Divine Security

'ABDU'L-BAHÁ

WITHIN the last few days a terrible event has happened in the world; an event saddening to every heart and grieving every spirit. I refer to the "Titanic" disaster in which many of our fellow human beings were drowned, a number of beautiful souls passed beyond this earthly life. Although such an event is indeed regrettable, we must realize that everything which happens is due to some wisdom and that nothing happens without a reason. Therein is a mystery; but whatever the reason and mystery it was a very sad occurrence, one which brought tears to many eyes and distress to many souls. I was greatly affected by this disaster. Some of those who were lost voyaged on the "Cedric" with us as far as Naples and afterwards sailed upon the other ship. When I think of them I

am very sad indeed. But when I consider this calamity in another aspect, I am consoled by the realization that the worlds of God are infinite; that though they were deprived of this existence they have other opportunities in the life beyond, even as His Holiness Christ has said, "In my Father's house are many mansions." They were called away from the temporary and transferred to the eternal; they abandoned this material existence and entered the portals of the spiritual world. Foregoing the pleasures and comforts of the earthly, they now partake of a joy and happiness far more abiding and real; for they have hastened to the kingdom of God. The mercy of God is infinite and it is our duty to remember these departed souls in our prayers and supplications that they may draw nearer and nearer to the Source Itself.

From a talk by 'Abdu'l-Bahá given April 23rd, 1912, at the time of the Titanic disaster.

These human conditions may be likened to the matrix of the mother from which a child is to be born into the spacious outer world. At first the infant finds it very difficult to reconcile itself to its new existence. It cries as if not wishing to be separated from its narrow abode and imagining that life is restricted to that limited space. It is reluctant to leave its home but nature forces it into this world. Having come into its new conditions it finds that it has passed from darkness into a sphere of radiance; from gloomy and restricted surroundings it has been transferred to an environment spacious and delightful. Its nourishment was the blood of the mother; now it finds delicious food to enjoy. Its new life is filled with brightness and beauty; it looks with wonder and delight upon the mountains, meadows and fields of green, the rivers and fountains, the wonderful stars; it breathes the life-quicken ing atmosphere; and then it praises God for its release from the confinement of its former condition and attainment to the freedom of a new realm. This analogy expresses the relation of the temporal world to the life hereafter; the transition of the soul of man from darkness and uncertainty to the light and real-

ity of the eternal kingdom. At first it is very difficult to welcome death, but after attaining its new condition the soul is grateful for it has been released from the bondage of the limited, to enjoy the liberties of the unlimited. It has been freed from a world of sorrow, grief and trials to live in a world of unending bliss and joy. The phenomenal and physical have been abandoned in order that it may attain the opportunities of the ideal and spiritual. Therefore the souls of those who have passed from earth and completed their span of mortal pilgrimage in the "Titanic" disaster have hastened to a world superior to this. They have soared away from these conditions of darkness and dim vision into the realm of light. These are the only considerations which can comfort and console those whom they have left behind.

Furthermore, these events have deeper reasons. Their object and purpose is to teach man certain lessons. We are living in a day of reliance upon material conditions. Men imagine that the great size and strength of a ship, perfection of machinery or the skill of a navigator will insure safety, but these disasters sometimes take place that men may know that God is the real protector. If it be the will of God to protect

man, a little ship may escape destruction whereas the greatest and most perfectly constructed vessel with the best and most skilful navigator may not survive a danger such as was present upon the ocean. The purpose is that the people of the world may turn to God the one protector; that human souls may rely upon His preservation and know that He is the real safety. These events happen in order that men's faith may be increased and strengthened. Therefore, although we feel sad and disheartened, we must supplicate God to turn our hearts to the Kingdom, and pray for these departed souls with faith in His infinite mercy, so that although they may have been deprived of this earthly life,

they may enjoy a new existence in the supreme mansions of the heavenly Father.

Let no one imagine that these words imply that man should not be thorough and careful in his undertakings. God has endowed man with intelligence so that he may safeguard and protect himself with all that scientific skill can produce. He must be deliberate, thoughtful and thorough in his purposes, build the best ship and provide the most experienced captain, yet withal let him rely upon God and consider God as the one keeper. If God protects, nothing can imperil man's safety; and if it be not His will to safeguard, no amount of preparation and precaution will avail.

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In the spiritual world, the divine bestowals are infinite, for in that realm there is neither separation nor disintegration which characterize the world of material existence. Spiritual existence is absolute immortality, completeness and unchangeable being. Therefore we must thank God that He has created for us both material blessings and spiritual bestowals. He has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God. He has designed the outer ear to enjoy the melodies of sound and the inner hearing wherewith we may hear the voice of our creator.

—'ABDU'L-BAHÁ

# The Mission of Bahá'u'lláh

G. TOWNSHEND

**N**O PROPHET has ever come into the world with greater proofs of His identity than Bahá'u'lláh: nor in the first century of its activity has any older Faith achieved so much or spread so far across the globe as this.

The mightiest proof of a Prophet has ever been found in Himself and in the efficacy of His word. Bahá'u'lláh rekindled the fires of faith and of happiness in the hearts of men. His knowledge was innate and spontaneous, not acquired in any school. None could gainsay or resist His wisdom and even His worst enemies admitted His greatness. All human perfections were embodied in Him. His strength was infinite. Trials and sufferings increased His firmness and power. As a divine physician He diagnosed the malady of the Age and prescribed the remedy. His teachings were universal and conferred illumination on all mankind. His power has been poured forth more abundantly since His death. In His pre-science He stood alone and events have proved and are still proving its accuracy.

A second proof which every Prophet has brought with Him has been the witness of the past: the evidence of Ancient Prophecy.

The fulfillment in this Day of the prophecies contained in the Qur'án and in Muslim tradition has not prevented Islám from persecuting the Bahá'í Faith but it has been startling and notorious.

The fulfillment of the prophecies

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From George Townshend's introduction to  
*God Passes By*, by Shoghi Effendi.

of Christ and of the Bible has been over a period of a hundred years or more matter of common knowledge and remark in the West. But the full extent of that fulfillment is only seen in Bahá'u'lláh. The proclamation of His Faith was made in 1844, the year when the strict exclusion of the Jews from their own land enforced by the Muslims for some twelve centuries was at last relaxed by the Edict of Toleration and "the times of the Gentiles" were "fulfilled." The Advent has been long delayed and has fallen in a time of oppression and iniquity, of religious unreality and disbelief, when love for God and man had grown cold, when men were immersed in material business and pleasure. The Prophet came like a thief in the night and was here in our midst while people were wrapped in deep spiritual slumber. He tried and tested souls, separated the spiritual from the unspiritual, true from false believers, the sheep from the goats; and the people taken unawares were caught as in a snare and knew not their danger till the retributive justice of God closed in upon them. Yet the appearance of the Faith and the rapidity and direction of its extension was as the lightning which flashes from the East to the West. Christianity in contrast to the Revelation of Muhammad had spread from the East to the West and has been predominantly a Western Faith. The Bahá'í Faith likewise has moved westward but with even greater speed and momentum than Christianity.

From the beginning of the Era,

from the days of the Herald of the Faith, the Báb, the chronicles show a conscious sympathy of Christians with the New Teaching, which was in marked contrast with the attitude of their Muslim neighbors. The earliest instance of this perhaps is the kindly tribute of Dr. Cormick, an English Physician resident in Tíhrán, to the Báb whom he attended in prison when suffering from the effects of torture, and his record of the prevalent opinion that the Teaching of the Báb resembled Christianity. The first Western historian of the Movement, Count Gobineau, a French diplomat, wrote (1865) with enthusiasm of the Báb's saintliness, of the loftiness of His ideals, of His charm, His eloquence, and of the astonishing power of His words over both friend and foe: Ernest Renan in "Les Apôtres" (1866), Lord Curzon in "Persia," Professor Browne of Cambridge in several works, and many Christian men of letters of later date have written in a similar strain.

But among the many instances of this instinctive sympathy, the most spectacular is that which marked the execution of the Báb in the market square of Tabríz on July 9th, 1850. The officer in charge of the firing party was a Christian. He approached the Báb and prayed Him that on this account and because he had no enmity towards Him in his heart he might be spared the guilt of perpetrating so heinous a crime. The Báb replied that if his prayer were sincere God was able to fulfill his desire. The remarkable miracle by which this prayer was granted, and the martyrdom of the Báb carried out by another regiment under a Muslim officer, is a part of history.

The Christian West, though far

from the scene of the Prophet's ministry, felt and responded practically to the divine World Impulse decades before the East. Poets, major and minor, Shelley and Wordsworth and many another, sang of a new Dawn. A new missionary effort spread the Christian Gospel through the earth: spiritual men and women sought to revive reality in religion; reformers arose to redress long standing evils; novelists used their art for a social purpose. How different all this from the action of the corrupt, fanatical, persecuting East!

The Báb Himself identified His Teaching in spirit and purpose with that of Christ which was a preparation for His own: and He quoted some of Christ's Instructions to His disciples as part of His own Ordination Address to the "Letters of the Living."

Bahá'u'lláh from the beginning seems to have realized the special capacity of the progressive and enterprising West. He took the most vigorous steps possible to bring the Truth of the Age to the knowledge of the West and its leaders. Debarred from delivering His message to Europe in person, He wrote from a Turkish prison a general Tablet to the Christians, and another Tablet to the Sovereigns and leading men of the world but especially to the rulers of Christendom: and He also addressed five personal Tablets, one to the Czar, another to the Pope, another to Queen Victoria and two to Napoleon III. In these, in ringing tones of power and majesty such as would become the King of Kings imposing commands upon His vassals, He declared this Age the Supreme Day of God and Himself the Lord of Lords, the Father Who had come in His most great glory. All that had

been mentioned in the Gospel had been fulfilled. Jesus had announced this Light and His signs had been spread in the West, that His followers might in this Day set their faces towards Bahá'u'lláh.

These letters are indeed pronouncements of a far-sighted Providence: and the catastrophe of the West which has occurred since they were written gives to them now a tragic and terrible interest. They are of some length but their drift may be generally indicated in a few paragraphs.

In His Tablet to Queen Victoria He commands Her Majesty for ending the slave trade and for "entrusting the reins of counsel into the hands of the representatives of the people." But they who entered the Assembly should do so in a spirit of prayer to God and of trusteeship for the best interests of all mankind. The human race was one whole and should be regarded as the human body which though created perfect had become afflicted with grave disorders. It lay at the mercy of rulers so drunk with pride that they could not see their own best advantage, much less recognize this mighty Revelation. The one real remedy for the world's ills was the union of all its peoples in one universal Cause, one common Faith. This could be brought to pass only through the Divine Physician. He called on the Queen to insure peace, to be just and considerate to her subjects, to avoid excessive taxation, to effect an international union for the reduction of armaments and the joint resistance of all nations to any aggressor Power.

His Tablet to the Pope contains an impassioned, loving appeal to Christians that they will recognize this,

the Promised Day of God, that they will come forth into its light and acclaim their Lord, and enter the Kingdom in His name. They were created for the light and He likes not to see them in the darkness. Christ purified the world with Love and with the Spirit that in this Day it might be able to receive Life at the hands of the Merciful. This is the coming of the Father of whom Isaiah spoke: the teaching which He now reveals is that which Christ withheld when He said, "other things I have to say unto you but ye cannot bear them now." He bids the Pontiff take the Cup of Life and drink therefrom and "offer it then to such as turn towards it amongst the peoples of all Faiths."

The Tablet to Alexander II is in answer to a prayer addressed by the Czar to His Lord and in recognition of a kindness shown to Bahá'u'lláh when in prison and in chains by an ambassador of the Czar. He impresses on the Czar the supreme greatness of this Manifestation, tells him how the Prophet has subjected Himself to a thousand calamities for the salvation of the world and, having brought life to men, is threatened by them with death. He bids him expose this injustice, and in love for God and God's Kingdom offer himself as a ransom in God's path: no harm will come to him but a reward in this world and the next. Great, great the blessing in store for the king who gives his heart to his Lord.

In His two Tablets to Napoleon III, Bahá'u'lláh impresses on the Emperor the oneness of mankind whose many maladies will not be cured unless the nations, abandoning the pursuit of their several interests, agree together and unite in common obedience to the plan of

God. The human race should be as one body and one soul. A far higher degree of faith than the world has ever reached before is demanded by God of every man in this Era. All are commanded to teach the truth and to work for God's cause: but no one will produce good results in this service unless he first purify and enoble his own character.

Bahá'u'lláh bids the clergy give up their seclusion, mingle in the life of the people and marry. God is calling men to Him in this Age and any theology which takes its own theses as a standard of truth and turns away from Him is deprived of value and efficacy.

He has come to regenerate and unite all mankind in every deed and truth and He will gather them at the one table of His bounty. Let the Emperor call on His name and declare His truth to the people.

Grave warnings and open or implicit threats if the kings do not acknowledge the Manifestation and obey His commands are contained in all these Tablets, especially in this to Napoleon III. The collective Tablet addressed to all the kings is however stern and minatory beyond the rest. Bahá'u'lláh warns the rulers that if they do not treat the poor amongst them as a trust from God; if they do not observe the strictest justice; if they do not compose their differences, heal the dissensions that estrange them and reduce their armaments, and follow the other counsels now given them by the Prophet, "Divine chastisement shall assail you from every direction and the sentence of His justice shall be pronounced against you. On that day ye shall have no power to resist Him and shall recognize your own

impotence. Have mercy on yourselves and on those beneath you."

Christ long centuries before had wept over the city whose children had ignored His visitation and refused His protection. Now at His second coming the same event recurred. But they who brought down the wrath of God on themselves were not the members of a nation but of an entire world.

Before He passed away Bahá'u'lláh proclaimed: "The hour is approaching when the most great convulsion will have appeared." And again. "The time for the destruction of the world and its people hath arrived."

More than forty years after the dispatch of these Tablets 'Abdu'l-Bahá, the son of the Prophet and the appointed Exemplar of His Faith, being freed at last from prison by the Young Turks, made a three years' tour of Europe and America. Saddened by many things He saw, and knowing the doom to which the heedlessness of the nations was hurrying them, He was sparing of denunciation, reproach or criticism; instead, with words of cheer and undiscriminating love He summoned His hearers to high, heroic action. He spoke much of the spiritual and social goal set by God for this enlightened Age: "The Most Great Peace." He Himself in His joy, in His serenity, in His love for all, in His wisdom, His strength and resolution and utter submissiveness to God, seemed the incarnation of the Spirit of that Peace. His very presence brought receptive souls into touch with a state of being of which they might have heard but which none of them had ever known. Through many months of missionary work He explained the moral and spiritual conditions which would

make possible the Most Great Peace, and developed in many addresses the practical means by which it could be approached. In the United States, at Wilmette on the shores of Lake Michigan, He laid the foundation stone of the first Bahá'í Temple of the West, round which are to be grouped buildings devoted to social, humanitarian, educational and scientific purposes, the whole to be dedicated as one scheme to the glory of God and the service of man. He also saw in America the first beginnings of the building of the Administrative Order of Bahá'u'lláh.

But the general response of the public was not sufficient to stem the tides flowing towards war. Before He left the United States, 'Abdu'l-Bahá foretold the outbreak of hostilities in two years' time.

When at last peace was made, He declared that the League of Nations as constituted could not prevent war; and before He passed away in 1921 He announced to His followers the outbreak of another war fiercer than the last.

To many, at the opening of the second Bahá'í century, mankind seems to be drifting in a helmsless barque upon a stormy and uncharted sea. But to the Bahá'ís another vision is revealed. The barriers by which men blocked their path to progress are torn down. Human pride is abased, human wisdom stultified. The anarchy of nationalism and the insufficiency of secularism are thoroughly exposed.

Slowly the veil lifts from the future. Along whatever road thoughtful men look out they see before them some guiding truth, some leading principle, which Bahá'u'lláh gave long ago and which men rejected. The sum and essence of

the best hopes of the best minds today is garnered in such a simple statement as that of 'Abdu'l-Bahá's "Twelve Points." 1. Unfettered search after truth. 2. The oneness of mankind. 3. Religion a cause of love and harmony. 4. Religion hand in hand with science. 5. Universal peace. 6. An international language. 7. Education for all. 8. Equal opportunities for both sexes. 9. Justice for all. 10. Work for all. 11. Abolition of extremes of poverty and wealth. 12. The Holy Spirit to be the prime motive power in life.

The immense, complex, baffling task of unifying all peoples is set forth in its complete and inmost simplicity by 'Abdu'l-Bahá in seven pregnant phrases. 1. Unity in the political realm. 2. Unity of thought in world undertakings. 3. Unity of freedom. 4. Unity in religion. 5. Unity of nations. 6. Unity of races. 7. Unity of language.

Already the Bahá'ís have begun in deed and in fact to build the instrument destined to be the model and the nucleus of the Most Great Peace. The Administrative Order is as simple as it is profoundly conceived, and it can only be conducted by those whose lives are animated by love and fear of God. It is a system in which such opposites as unity and universality, the practical and the spiritual, the rights of the individual and the rights of society, are perfectly balanced not through arranging a compromise but through the revelation of an inner harmony. Those who have the experience of operating the Order testify that it seems to them like a human body which is made to express the soul within.

On the lake shore at Wilmette stands the completed Temple of Praise, a sign of the Spirit of the

Most Great Peace and of the Splendor of God that has come down to dwell among men. The walls of the Temple are transparent, made of an open tracery cut as in sculptured stone, and lined with glass. All imaginable symbols of light are woven together into the pattern, the lights of the sun and the moon and the constellations, the lights of the spiritual heavens unfolded by the great Revealers of today and yesterday, the Cross in various forms, the Crescent and the nine pointed Star (emblem of the Bahá'í Faith). No darkness invades the Temple at any time; by day it is lighted by the sun whose rays flood in from every side through the exquisitely perforated walls, and by night it is artificially illuminated and its ornamented shape is etched with light against the dark. From whatever side the visitor approaches, the aspiring form of the Temple appears as the spirit of

adoration; and seen from the air above it has the likeness of a Nine-Pointed Star come down from heaven to find its resting place on the earth.

But for the leading of the peoples into the Promised Land, for the spiritualizing of mankind, for the attainment of the Most Great Peace the world awaits the arising of those whom the King of Kings has summoned to the task—the Christians and the Churches of the West.

“Verily Christ said ‘Come that I may make you fishers of men’ and today We say ‘Come, that We may make you quickeners of the world’ . . . Lo! This is the Day of Grace! Come ye that I may make you kings of the realm of My Kingdom. If ye obey Me you will see that which We have promised you, and I will make you the friends of My Soul in the realm of My Greatness and the Companions of My Beauty in the heaven of My Might for ever.”

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The Bahá'í Faith recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society.

—SHOGHI EFFENDI

# Islám

EMERIC SALA

## *Part One*

THE Prophet of Arabia, the founder of a great civilization, emerges, if we will but investigate, as one of our greatest moral educators. The rapid and phenomenal rise of the Arabs to nationhood and the efflorescence of civilization which followed wherever the Voice of Alláh was heard is now history, but the force that was Islám still baffles our historians.

### ARABIA BEFORE MUHAMMAD

Arabia was for the most part a waterless wilderness, too sparsely populated to send forth an overwhelming force to subdue and settle the more fertile surrounding countries. The Arabs of the 6th century were divided into innumerable tribes, each with its own god or fetish, and often at war amongst themselves. "And even where united by blood or by interest they were ever ready on some insignificant cause to separate and abandon themselves to an implacable hostility. Thus at the era of Islám the retrospect of Arabian history exhibits an ever varying state of combination and repulsion such as had hitherto rendered abortive any attempt at a general union."

Traces have been preserved of human sacrifices and even cannibalism. There are records of women biting the liver or drinking out of the skull of a fallen foe. "To the taking of human life it is clear that no moral guilt was thought to attach; and between accidental homicide and intentional murder the Arabs seem to have been quite unable to distinguish." It was common practice to bury superfluous daughters alive and to divide the wives amongst the sons at the death of a father. Pagan Arabia showed no respect for women, property, or honor.

### LIFE OF MUHAMMAD

At the mature age of forty Muhammad received His First Call to arise and proclaim the Will of God. We are told of His inner conflicts, His doubts and hopes, which alternately wrung His heart and which almost drove him to self-destruction, before He had realized His duty to mankind. His life was not that of a mystic communing with God in solitude. His was a continuous struggle for the liberation of man from bondage and ignorance. Khadija, His wife, was His

first follower. Within two years Muḥammad decided to invite forty of His kindred to a secret meeting and told them of the new Faith. Only ‘Alí, who was then sixteen years old, responded. To those present the sight of this middle-aged, probably unlettered man, supported by his wife and this young lad, embarking on an enterprise against the whole world, must have appeared hopeless if not ridiculous. And yet the movement this unlearned man initiated was to astound the world.

Muḥammad's third believer was Zaid, His slave, to whom He gave his freedom. Ever since it has been a spiritual virtue amongst Muslims to liberate slaves. More than a thousand years before the British Parliament, Islám dealt an effective blow at the age-old institution of slavery. Muḥammad ruled that slaves could purchase their liberty by the wages of their service, otherwise public funds were to provide the means; and that fugitives fleeing to the territory of Islám should at once become free. A slave could marry his master's daughter, and many ruled kingdoms and founded dynasties. It is now history that when Lloyd Garrison launched his anti-slavery campaign in 1830 no religious institution of Boston allowed him to use its

hall. Islám has never made a distinction between white, black and yellow races.

The twenty-three years of Muḥammad's mission are usually divided into two almost equal periods, the first of which occurs in Mecca. The Mecca episode appeals to Christian historians, for here, not unlike Christ, we find a despised and persecuted Messenger of God, hiding in caves, homeless, preaching a simple faith and a good life at the continual risk of His own. The most bitter opposition came from those with vested interest in the old Kaaba and the idols. Muḥammad and His early followers were outlawed and their means of livelihood taken away. It is during the second period, after His flight to Medina, that we are to witness during the last ten years of Muḥammad's life the creation of an integrated community. It is precisely in this period in Medina, when Muḥammad assumed temporal as well as spiritual power and approved defensive warfare for the protection of the new community, that Christian criticism has been heaped upon Him. In this same period the work of Muḥammad was most fruitful; for He united the Arabs into a nation and subordinated temporal to spiritual authority.

He proclaimed the law not

only for the individual but also for a new social unit, the nation, composed of people of various ethnical origins. The strict measures He enforced for the preservation of this new nation-state were as foreign to the Christian ideal as they were foreign to the kindness and love associated with Muhammad's personal life. "There must be a law" said 'Abdu'l-Bahá, "to prevent wolves from destroying the lambs at such a period of religious history. That is why the Shepherd sanctioned such vigorous protection for the sheep. Behind such laws of a Manifestation there is always a supreme wisdom." It was to this new nation-state that the believers had to offer their allegiance as a part of their obedience to God, and it was this unifying force from within the state which explains the almost miraculous spread and sudden flowering of Islám.

#### MUHAMMAD BUILDS A NATION OF MANY RACES

The first recorded charter for freedom of conscience reads: "In the name of the most merciful and compassionate God given by Muhammad, the Prophet, to the Believers, and all these shall constitute one nation. . . . The Jews who attach themselves to our commonwealth shall be protected from all insults and vexa-

tions; they shall have an equal right with our own people, to our assistance and good offices; the Jews . . . shall form with the Moslems one composite nation; they shall practice their religion as freely as the Moslems."

The Prophet of Mecca not only united the warring tribes of Arabia in a common faith in one God, but he also overthrew the old system of tribal rule by assuming spiritual as well as political authority. Hitherto disunited, Arabia discovers itself suddenly with a common faith and allegiance, swearing obedience to a common ruler, the Prophet.

Mediaeval Europe, in contrast, still consisted of city-states and self-sufficient manors. In Europe "the fifteenth century was still a time when nations were forming rather than formed. The mediaeval system of Europe was not a system of States in our sense or in the Greek sense. It was a collection of groups held together by ties of personal dependence and allegiance, and connected among themselves by personal relations of the same kind on a magnified scale. Lordship and homage, from the Emperor down to the humblest feudal tenant, were the links in the chain of steel which saved the world from being dissolved

into a chaos of jarring fragments."

Many historians of Catholic Spain have admitted that their country was never as prosperous, its wealth never as equitably distributed, as during the seven hundred years of Muḥammadan rule. With irrigation and new agricultural methods the Moors transformed southern Spain into a garden. Large estates were divided amongst a prosperous class of small farmers. Trade flourished in the towns and their products were exchanged with those of Africa, Persia and India on highways which were safe for travel.

The first university of Europe was founded in Cordova. It had thousands of students from Asia, Africa and even Christian Europe. Many Catholic nobles were known to have come to the Muslims for medical treatment. Learning was encouraged. The people could read and write. Caliph Chakam collected a library of four hundred thousand manuscripts.

"In truth, the northern inhabitants of Europe, living as they did in gloomy city alleys or miserable village hovels clustered around the castles of rude, uncultured nobility, would have thought themselves in fairyland could they have been transported to this joyous, brilliant world.

But that which would have especially surprised them, which would have brought a flush of shame to the cheeks of any one with a spark of Christian feeling in his heart, was the noble spirit of toleration and of intellectual freedom which breathed over the happy plains of Andalusia. They would have been forced to admit that the religion of love might receive from the followers of the hated Muhammad instruction in that generous toleration of creeds with which the Founder of their faith had sought to inspire them by word and example. Herein lies the fascination which today impels us to look back with yearning and regret upon the too rapid flight of that happy period when Cordova and Toledo guarded the sacred fire of civilization upon European ground, a fascination which still throws its glamour around the halls of the Alcazar of Seville or the pinnacles of the Alhambra."

It was not an accident that the Jews enjoyed under the Moors their greatest freedom in Europe, when their mediaeval literature reached its highest distinction. Muslim jurists taught that the fundamental rule of law is liberty by recognizing that all are equal before God and therefore equal among themselves. Equality before the law is a fundamental principle of their political

and civil system. "The white is not above the black nor the black above the yellow; all men are equal before their Maker" was read out of the Qur'án throughout the Muslim world.

### THE POLITICAL SPIRIT OF ISLÁM

Within one century Islám surpassed the Roman Empire and became the largest continuous domain in the world, stretching over three continents, from Spain to India.

Islám brought to the people it conquered a code based on equal rights and duties, limited taxation and equality before the law. The established custom of absolute rule and merciless exploitation was mitigated by the executive authority of a State which was subordinated to the Qur'án with its religious sanctions and moral obligations.

Muhammad never claimed that His way was the only one. "Verily" says the Qur'án, "those who believe (the Muslims), and those who are Jews, Christians, or Sabaeans, whoever had faith in God and the last day, and worked that is right and good,—for them shall be the reward with their Lord; there will come no fear on them; neither shall they be grieved."

Islám was not the only religion which had used force for the propagation of its faith. It

seized the sword in self-defence, and once the sword is drawn it is not easy to distinguish defensive from aggressive action. In the second half of His ministry of twenty-three years, when He reached the mature age of fifty-two and saw His community threatened with extinction, Muhammad declared: "Defend yourself against your enemies, but attack them not first. God hateth the aggressor." Muhammad did not draw the sword for His own defense nor for the safety of His followers. He approved the use of force in defense of the community, a law to which incidentally every Christian community had to adhere or perish. To fight for the spread of the faith is not once mentioned in the Qur'án. "Let there be no compulsion in religion," and "What wilt thou force men to believe when belief can come only from God?" testify to Muhammad's tolerance. And this at a time when Christianity was not averse to a forcible extension of its faith. The massacres of Justinian and the frightful wars of Christian Clovis were in consonance with the spirit of those days.

Islám on the whole was generous to the vanquished and unexpectedly tolerant in an intolerant world. Historians recognize that Muslim treatment of con-

quered Christians and Jews compares favorably with the general habit of the time. Emperor Heraclius massacred the Jews after capturing Jerusalem, while, when Omar took the city in 637, he rode into Jerusalem at the side of the Patriarch, and prayed on the steps of the Church of Constantine. He left shrines and churches untouched in possession of the Christians. But when the Christian crusaders stormed Jerusalem an eyewitness says that "in the temple and porch of Solomon the horses waded in blood up to their knees" and according to another historian: "the brains of young children were dashed out against the walls; Muslims were roasted at fires; the Jews were driven into their synagogue by the Christians, and there burnt; a massacre of nearly 70,000 persons took place; and the pope's legate was seen partaking in the triumph." But when Saladin took the city from the Crusaders he shamed the Western world by allowing the clergy to take away

their sacred vessels and treasure, "rewarded with gifts the virtue and piety of his enemies" and left the Holy Sepulchre to the Christians. The Muslims were, of course, also guilty of unnecessary bloodshed and fiendish cruelties but to condemn Muhammad for their misdeeds would be just as unfair as to accuse Christ for the atrocities committed by His followers.

The secret of the sudden spread and rise of Islamic civilization lies perhaps in the treatment of subject races, a lesson which the ruling powers of the twentieth century could, to their advantage, emulate. They accepted the vanquished, free or slave, as their equals, for very little in return. Muslims did not stand aloof as a superior race, nor was their empire colonial in purpose or intent. They assimilated their adopted comrades, black or white, Gentile or Jew.

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Part two will conclude this article in the March issue.

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His Holiness Muhammad declares Christ to be the Spirit of God. This is an explicit text of the Qur'án. He declares Christ to be the word of God. He has eulogized the disciples of Christ to the utmost. He has bestowed upon Her Grace Mary, the Mother of Christ, the highest praise. Likewise His Holiness Christ has extolled Moses . . . the prophets themselves have manifested the utmost love toward each other but the nations who believe and follow them are hostile and antagonistic among themselves.

—‘ABDU’L-BAHÁ

## Understanding the Bible

SOMEONE has asked: Do Bahá'ís need the Bible? The Revelation of Bahá'u'lláh is complete in itself. It contains all the beauty and assurance to attract men's hearts, all the precepts and instructions to guide man's daily life, all the spiritual dynamic to recreate man's spiritual life and the plan and instructions needed to reconstruct our broken down and dying civilization. Both its history and its effects show that the Revelation of Bahá'u'lláh is indeed a new and independent revelation from God.

But the Bible is definitely linked with the Bahá'í Revelation. There are repeated references to the Bible in Bahá'í scriptures and a knowledge of the Bible helps to a fuller understanding of the Bahá'í Revelation. On the other hand the Bahá'í Revelation gives a deeper and fuller understanding of parts of the Bible than can be obtained in any other way. Just as Christ came not to destroy but to fulfill the Old Testament scriptures, so Bahá'u'lláh's Revelation fulfills and completes both Old and New Testament prophecies and writings.

And just as we understand much of the Old Testament better in the light of the New Testament, so we understand the Bible better in the light of Bahá'í scriptures. Moreover just as the Gospel of Jesus Christ, wherever it went, carried with it the Jewish scriptures or Old Testament, so the Gospel of Christ is carried wherever the Bahá'í message is carried.

Interest in the study and reading of the Bible has waned during the last fifty or more years here in America. The causes are without doubt many. During the early and middle parts of the nineteenth century there was a good deal of interest in Bible study. Bible classes were largely attended and revival meetings were popular. Today there is evidence of real ignorance of the Bible. The twentieth century has seen many attempts to revive interest in and knowledge of the Bible and to make the Bible understandable. Several new translations rendering the Bible into modern English have been made. Editions have been printed with modern paragraphing and headings to emphasize the Bible

as great literature. Several shorter Bibles have been published. All these are in addition to innumerable commentaries and other helps which have long been available for Bible study. And yet in spite of these valuable helps and scholarly treatises evidence such as that obtained in Bible tests in schools and colleges indicates an appalling ignorance of the Bible.

The root of this condition surely lies deep and cannot be remedied by new translations of the Bible alone. The great wave of materialism that has engulfed America has wiped out *desire* for spiritual truth or for the development of the inner life. A recent poll on religious questions revealed that the vast majority of people in America believe in God and in a life after death. But this is quite different from a desire to understand spiritual truth and develop the spiritual nature of man. Such a desire is the real incentive for Bible study. People today are in a similar state to that in which Christ found the people of His time. The Jews of His time were religious in the outer sense. They observed forms of worship, sacrifice and tithing. But Christ found only a handful who in the least understood the spiritual truths which it was His mission to teach. Even one of the greatest

teachers of the Jews did not understand what Christ meant when He spoke of spiritual rebirth. To most of those to whom Jesus spoke the Bread of Heaven and Water of Life had no meaning beyond a literal one. Christ accused those people of being spiritually dead. Is it not similarly true that the people today, in the large, have no understanding of and no desire for spiritual truth? Is not this the deep reason for lack of interest in the Bible? And is not the real remedy a resurgence of spiritual life?

And this is what Bahá'u'lláh has brought. He recreates man's spiritual life. His mission to this modern world is in this sense the same as Christ's mission for the world of His day—worlds in both cases given over to materialism. The followers of Bahá'u'lláh find new life and beauty and meaning in the Bible.

Besides giving spiritual comprehension, both Bahá'u'lláh and 'Abdu'l-Bahá give definite interpretation to passages and chapters in the Bible which were formerly obscure—passages found in the prophecies, in the words of Jesus and in the Book of Revelation. And since for the most part the Bible is not to be taken literally certain symbolisms are explained.

It is partly because of this too literal interpretation of the

Bible and partly through indifference to spiritual matters that the mass of Christians fail to understand that the Bible very definitely points to further and fuller revelation from God. The truth in the Bible is eternal but because God has now sent a fuller revelation through Bahá'u'lláh the Bible is not the great source of spiritual regeneration for the world today. It contains no pattern for organic world civilization. "The vitality of men's belief in God is dying

out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the elixir of His potent Revelation can cleanse and revive it?" We think that those who truly understand the Bible know that "His wholesome medicine" and "potent Revelation" is none other than the Revelation which has come through Bahá'u'lláh.

B.H.K.

## DREAMERS WE WANT

*Silvia Margolis*

Dreamers we want, dreamers with soaring desire!

Dreamers we want, dreamers with breasts afire—

Who halt not for logic and wait not on reason,  
But burst thru all trammels of time and season,  
Take loathing, if need be, take censure, take scorn,  
Yet dream for the dreary and dare for the lorn!

Dreamers we want, dreamers with dreams for our time!

Dreamers we want, dreamers with daring sublime!

Who stand where the bars of the world interpose  
And legions are ready to slay and oppose—  
Take rancor, if need be, take malice, take slight  
But plead on for Justice and strive on for Right!

Dreamers we want, dreamers, defiers of bars!

Dreamers we want, dreamers, outsoarers of stars!

Who bend not for glory and bow not for gain,  
But break thru all ranges and reaches a-main—  
Take burning, take branding, take blame evermore  
But lead forth the nations from bondage of war!

# Introductions to the Bahá'í Faith

ELIZABETH HACKLEY

WE ARE fortunate in having in the Bahá'í literature several books which are especially helpful to people who know little of the Bahá'í teachings. These books are good introductions to the Bahá'í Faith. Each one has a different approach to the teachings and so each can appeal to a different type of mind.

The one volume from which we can gain the most comprehensive understanding of the Bahá'í teachings is "Bahá'u'lláh and the New Era" by J. E. Esslemont. This book is remarkable because it gives all the basic Bahá'í teachings and also many of those "inner spiritual significances" which every sincere seeker longs to grasp, and yet accomplishes this objective in a small volume. Dr. Esslemont has a genius for putting great spiritual truths into simple clear language without losing any of the depth of thought. Many of the spiritual problems which some of us spend a great deal of time explaining, Dr. Esslemont covers adequately in a few brief sentences. And we realize as we read one of his explanations that he has given us the heart of the problem. The chapters entitled, "What is a Bahá'í?", "Prayer", "Religious

Unity" and "Science and Religion," are outstanding presentations of the subjects discussed. The chapter on "What is a Bahá'í?" has become a classic in Bahá'í literature. And the discussion of science and religion is considered by many people to be the best summary of that subject which has been written by a Bahá'í up to date. "Bahá'u'lláh and the New Era" might be called our best Bahá'í text book; yet one hesitates to call it a text book because it is easy to read and has much popular appeal. Every person who wishes to become a Bahá'í should read this book.

Since "Bahá'u'lláh and the New Era" is a kind of summary or compendium of the teachings, it is well to supplement it with a book which gives the history of the Faith and also some human interest stories. Such a supplement is to be found in Lady Blomfield's delightful and moving book, "The Chosen Highway". Here Lady Blomfield gives much historical material but gives it through the medium of stories and incidents told to her largely by the members of 'Abdu'l-Bahá's family while she was visiting in Haifa. Two beau-

tiful chapters are devoted to her experiences with 'Abdu'l-Bahá when He was in London and Paris. This book is written in an easy popular style, and has considerable emotional appeal. One of the most precious things to be found in "The Chosen Highway" is the material about Bahá'u'lláh. Here for the first time we are given a glimpse of Bahá'u'lláh as a person, a divinely attractive human being. Some of this material can not be found in any other book.

A very different approach to the Bahá'í Faith is given by Stanwood Cobb in his book, "Security for a Failing World." The author starts out by discussing certain social problems which most people are talking about today, and then goes on to show how these problems can be solved by religion. Because Mr. Cobb is a student of history, he is able to make it very clear that religion has always been the most efficient means for solving the great social problems of the past. He reviews the history of all great revealed religions and especially the history of Christianity and Islám. His chapter on Islám is of especial interest to the sociologist and to the student of religion, for he points out that Muhammadanism is a striking example of the way in which religion lays the foundations of civilization. He also

gives us a new understanding of the beauty and spiritual efficacy of the teachings of Muḥammad. After showing the practical results of religion from a historical point of view, Mr. Cobb makes us realize the need of a spiritual renaissance today. This new birth of religion is to be found in the Bahá'í Faith because it solves the problems of our age. The author discusses the Bahá'í program at length. Many people following his logical presentation through to the end have been helped by this book to accept the Bahá'í Faith.

For the liberal religious thinker, "Portals to Freedom" by Howard Colby Ives is an excellent introduction. Mr. Ives was a Unitarian minister when he met 'Abdu'l-Bahá in New York in 1912. He describes the powerful impact of 'Abdu'l-Bahá's personality, spirit, and ideas upon the mind and soul of a liberal clergyman who had never before realized the meaning of the love of God. We see the author's religious philosophy gradually changing under the Master's spiritual influence and a new humility taking possession of him. This is the story of a man's struggle for assurance and spiritual freedom, and since most of us are going through the same struggle it is very helpful to us.

A very valuable part of the book is the panorama of events in the life of 'Abdu'l-Bahá in America presented here. We value it because we see how 'Abdu'l-Bahá met all kinds of experiences in our western world. Mr. Ives depicts 'Abdu'l-Bahá as the personification of divine love—the perfect example of the Bahá'í life. These pictures of 'Abdu'l-Bahá

are so beautiful that the reader is filled with the deep desire to rise to the heights where the Master dwells and to which He beckons us. This book gives us some knowledge of the Bahá'í teachings, but it does much more, for it gives the deep spiritual significance of many of those teachings, and above all, it touches the heart.

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## THE DAY OF GOD

*Beatrice Irwin*

*"In that day, the limbs of the five continents shall tremble."*

—BAHÁ'U'LLÁH

There is a Power that rules the tide of stars,  
And guides their foam across the deep of space.  
There is a Power that breaks man's puny bars  
Of time and hate, and turns a planet's face  
Into a mirror for the Sun of Truth!  
But when that Light selects its chosen ray  
The people tremble at the dawning day!  
There is a Power brings nations to their knees  
And scatters men like sand, before a breeze  
Of everlasting Justice, that repeals  
Mercy, whose outraged form lies prone on earth.—  
Our planet stands at this transcendent hour  
Stemming the whirlwind, to bring forth love's flower.

# THE PREDICAMENT OF MODERN MAN

*Book Review*

ARTHUR DAHL

THIS little book has an importance all out of proportion to its size. It is one of the most eloquent and closely reasoned defenses of divine revelation to be published in recent years. And it comes at a time when widespread circulation for such a defense is urgently needed.

Dr. Trueblood, who is professor of Philosophy and Religion and Chaplain at Stanford University, and is prominent in the activities of the friends, opens his argument by comparing the present age to the time of the fall of Rome in 410 A.D. The war today, he says, is merely an outward manifestation of a profound spiritual disintegration, just as the sacking of Rome by Alaric and his Goths was the symptom, not the cause, of the decay of Roman culture.

Though Dr. Trueblood thinks this spiritual crisis originates in Christian civilization, in actual practice it affects the entire world, both because the world is now technically unified and integrated, and because "Christian culture has penetrated other cultures much more than they have penetrated ours," and therefore the whole world is involved in our predicament.

This decay has been understood and described by observers with various points of view, such as Henry Adams, Oswald Spengler, theologians Albert Schweitzer and Nikolai Berdyaev, and even by Adolph Hitler. Yet only since the present war have

people at large finally begun to realize the vast discrepancy between the promise of our age and its accomplishments. And they still do not realize that the problem is fundamentally a spiritual one, requiring a sound moral base for using the universalizing techniques that science has given us. They do not understand that this is not a problem that will take care of itself if the economic and political questions are solved. It must be attacked directly and positively, and be given first priority.

People still think they are living in the Christian era, but Dr. Trueblood is not at all sure. "We do not really know whether it is the twentieth century or the first."

The trouble is that while we still follow, or think we follow, the ethics of the Christian religion, we have cut ourselves off from their source, the words of Jesus and the organized vehicles of applied Christianity, the churches. The present large church memberships are deceptive. Many, if not most, of these members merely give lip service to the principles and practices of the church, their inner spiritual selves remaining untouched. So long as this condition continues, we will be living in a "cut-flower" civilization, with the flower separated from its roots and source of strength, and doomed ultimately to die.

And so, thinks Dr. Trueblood, just as we cannot expect a progressive civilization from the cult of brute power espoused by the fascist countries today, so we cannot expect

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*The Predicament of Modern Man*, by D. Elton Trueblood. Harper & Bros., 1944.

much more from an ethical standard detached from its divinely revealed source. He analyzes the position of several of the outstanding humanists and quite convincingly exposes their insufficiencies. Today, as a people with an ethic but no religion, we are just as lost as the millions who oppose us who have a religion but no ethic.

Dr. Trueblood then faces squarely the weaknesses of organized Christianity today, and offers a key to the correction of the problem. The weakness lies in the tendency for most people to absorb in a negative way the benefits of Christian teachings without accepting any of the positive responsibility of maintaining organized Christianity in the face of its enemies. The steady influence of active and regular participation in church activities and contact with the word of God, which used to be passed from one generation to the next, has been lost, and is becoming progressively weaker with each succeeding generation. The problem is to reverse this trend.

Dr. Trueblood frankly admits the faults and frailties of the Christian churches, which have largely led to their loss of influence today. But he feels that the following important elements of strength still make them the best alternative facing the people of the world today: 1. The Church at all times has taught equality before God; 2. The Church has always testified for peace, in the sense that it regards war "as a necessary evil, and never something in which to glory;" 3. Fundamentally the Church has tended toward universality, since "it has never lost sight of the fact that it is a body, namely, the body of Christ;" 4. The gospel has consistently renounced worldly pride, and

although the churches have failed to be true to Christ's teachings in this respect, the gospel continues to be the chief antidote to the cult of power in the world today.

The problem is to redraw the church lines, eliminating the weaknesses, and then inculcating a new spirit which will turn favor toward the Church. To do this Dr. Trueblood openly draws a leaf from Hitler's book. A movement is spread first by a relatively small group of people who wholeheartedly, passionately believe in the principles of the movement, and who can count on one another. Propaganda carried on by this group wins new people for the organization which in turn uses its growing strength to continue and increase the propaganda. These principles, thinks Dr. Trueblood, can be used to form and develop a new Church and a new spirit, which he does not describe in detail, but which will bring into its fold all the religiously minded people of the world, whether they are presently church members or not. He cites the initial success of many new religions and cults, such as the Franciscans, Children of Light, and Quakers in the past, the Oxford Group and Jehovah's Witnesses contemporaneously. Yet such unorthodox groups ultimately have become conventional, or have failed of their highest purpose because of insufficiently rigorous thought.

To this point Bahá'í's will be in general agreement with Dr. Trueblood, will feel that he has given a splendid exposition of their own views. With one statement in his concluding section, however, they will take issue: "The kind of organized movement that the need of the hour suggests does not at present

exist." Bahá'ís believe that their community, their membership, meets all the qualifications laid down by Dr. Trueblood, and goes far beyond them. For while he is urging *men* to unite, to create among themselves a new organization and a new spirit, resurrecting ties with the original Christianity that has weakened, in effect joining the cut flower to its roots, Bahá'ís believe their Faith was actually founded by a new Prophet of God, who implanted directly within the Faith the same spirit which Christ gave to Christianity and Muhammad to Islám, at the time of their founding and their greatest glory. Surely, if this be true, the Bahá'í Faith has a more dynamic impetus and a greater chance to bring the world back to religion than any new variation of a weakened Christian Church. All of the spiritual princi-

ples, and of the basic virtues of Christianity are to be found in the teachings of Bahá'u'lláh, but in addition, through Him the Lord has spoken to our own day, showing us how to solve the vast and intricate problems peculiar to this age, in a way not found in any past dispensation. The Bahá'í Faith, a dynamic, active, vital organization, is looked upon by Bahá'ís as the most direct road to world order through religion, and they are working toward that end with a fervor and devotion appropriate for such a goal.

Dr. Trueblood's book should be read and pondered by all Bahá'ís. It will give us an added sense of the seriousness and urgency of the need the Bahá'í Faith has set itself to fill, and will strengthen our conviction that the Faith will ultimately succeed in its challenging task.

The revelation, of which Bahá'u'lláh is the source and center, abrogates none of the religions which have preceded it, nor does it attempt, in the slightest degree, to distort their features or to belittle their value. It disclaims any intention of dwarfing any of the Prophets of the past, or of whittling down the eternal verity of Their teachings. It can, in no wise, conflict with the spirit that animates Their claims, nor does it seek to undermine the basis of any man's allegiance to Their cause. Its declared, its primary purpose, is to enable every adherent of these Faiths to obtain a fuller understanding of the religion with which he stands identified, and to acquire a clearer apprehension of its purpose. It is neither eclectic in the presentation of its truths, nor arrogant in the affirmation of its claims. Its teachings revolve around the fundamental principle that religious truth is not absolute but relative, that Divine Revelation is progressive, not final. Unequivocally and without the least reservation it proclaims all established religions to be divine in origin, identical in their aims, complementary in their functions, continuous in their purpose, indispensable in their value to mankind. . . .

—SHOGHI EFFENDI

## Tests

REGINALD KING

ONE of the most common things in school are the recurrent examinations or tests. These tests are devised in order that the students' knowledge of a given subject may be proven. Who has not heard a young person of school age exclaim many times, "We had a test today and I passed!" or has seen the silent unhappiness of that one who failed. All the joy of successful mastery of a difficult problem is with the one who passed, and equally all the woe or failure shows in the face of the one who has not passed. How apt the latter is to blame the failure on aught but his lack of knowledge. These tests or examinations are not given once or twice a year during the schooling of the child and youth; true, there are major ones that mark the passing from one grade to another, yet it is the little tests that come as a surprise every day or so that try the mettle of the student and keep him on his toes. If all these tests are passed, one happy day the student emerges into the world of adult endeavor. With a whoop of joy he bids exultant goodbye to school days and to tests! How short lived is that joy for he soon finds that all of

living is made up of tests. Not only of his knowledge and array of facts, but tests of his physical endurance and ability.

Muhammad said in the Qur'án: "Do men think when they say 'We believe' they shall be let alone and not put to the proof?" Indeed, all material tests can be traced to the spiritual source. "Blessed is the soul who is firm in the path!" Of what value is lip service to a faith, a service that is paraded on suitable occasions, and in the time of testing goes unheeded before the darkness of egotism.

It is an indisputable fact that men have fallen from the high place ordained for them by God and on every hand fail His tests and have failed them before, else the world would not have come to such a pass. To such desperate straits has mankind brought himself that on every side we see the twin pillars of righteousness and justice toppling into the dust of self and unawareness. Yet in the midst of that very chaos the majestic standard of the Glory of God calls all to live within the tent of unity and awareness. "Many are called but few are chosen" said Jesus, "How severe, therefore," says

Bahá'u'lláh, "the test to which they who join partners with God must needs be subjected!"

This is the day of the coming of the Kingdom of God on earth and we live in the formative stage of that glorious day; the school days during which we learn the great God-given lessons of the unity of mankind and of God and the new subject, justice. The Divine Teacher bids us first accept Him then His teachings, bids us then to be of those who are aware. That is the first great test but only the first. Each day brings new evident and hidden trials to test the faith of the believer and his steadfastness in the Cause of God. 'Abdu'l-Bahá says, "The necessity and the particularity of the assured and

believing ones is to be firm in the Cause of God and withstand the hidden and evident tests." Only those who have met tests and have triumphed through the knowledge of the Cause can testify to the matchless joy of the conquest of self. To be happy in the time of trouble, says 'Abdu'l-Bahá, is the proof of nobility. "To the sincere ones, tests are as a gift from God," they remove "the rust of egotism from the mirror of the heart until the Sun of Truth may shine therein." To the believers tests should be a constant reminder that the Glory of God is with them, making them ready and worthy for the right of citizenship in the Kingdom of God.

## SEVERANCE

*Gretchen Westervelt*

Let me be  
As a clear pool,  
Free from all  
Stagnant veils,  
Unblurred by  
Transient breeze.  
So may there be  
Within my inmost heart  
A mirror clear  
Reflecting Thee.

# The Beginnings of Bahá'í Activity in America

MARIAM HANEY

THE first time the Name of Bahá'u'lláh was mentioned on this Continent was during the Parliament of Religions held at the time of the Columbian Exposition in Chicago in 1893. The history of the proceedings of this gathering records the fact that a missionary of the Christian Faith, Dr. Henry H. Jessup, mentioned the Bahá'í religion in his address before the Parliament. Commenting on his very brief statement, Shoghi Effendi, Guardian of the Bahá'í Faith, writes that "He (the missionary) did not suspect the magnitude of the forces which so cursory a mention was destined to release." The fact that he mentioned the Faith at all is one of the miracles of God.

A year passed before the Bahá'í Message was brought directly to the attention of an American who later became a Bahá'í. This gentleman who wished to find a teacher of Sanskrit so that he might further pursue his study of ancient religious teachings, just by accident (or was it one of those unusual happenings in the Bahá'í Cause) met a Syrian who had recently arrived in Chicago from Egypt and who told him about the Bahá'í Faith. The gentleman

who heard the Bahá'í Teachings that day was Thornton Chase and many years later he was pronounced by 'Abdu'l-Bahá to be the first Bahá'í in America. He had been a Bible student for years, and his great joy in life was constantly to add to his knowledge of religious systems. Thus he was well informed on the Word of God in the Holy Books of the ages, and as soon as he heard the Bahá'í Message he felt the statements agreed with the prophecies he had so often studied. Therefore he was thrilled with the prospect of added knowledge and told other seekers for Truth about what he had heard, with the result that he and four other persons accepted the Bahá'í Message during the year 1894. Soon there was expansion. Classes were formed and in 1895 many became believers. From this small and amazing beginning the Bahá'í Teachings were spread from Chicago—from what we may call the heart of the Cause in this country.

Day after day it became more evident that a Mysterious Power was working; a new Revelation from God had come down out of heaven to revivify the souls of men.

Those who called themselves Bahá'ís were anxious to share the New Light, their new found spiritual joy with others. They did not call themselves *teachers*, however; they simply had an intense urge to offer the Water of Life to thirsty souls everywhere, so it happened that these earnest souls went forth as heralds of the New Age. Classes were started in Kenosha and Milwaukee, Wisconsin, and in suburban towns near Chicago. And, again, in unusual ways, individuals from New York, Cincinnati, Columbus, O., Washington, D. C., Baltimore, and elsewhere, heard the Message in Chicago, and returned to their respective homes full of enthusiasm to share, always share, with others the great glad-tidings. In 1898 classes were organized in New York and nearby Eastern cities which attracted earnest seekers. Especially was the Message spread from New York City to Brooklyn, and then to towns in New Jersey until soon there were little groups in Newark, Orange, Morristown, Hoboken, Montclair and other centers.

The most important teaching at this time was accomplished through personal contacts, by word of mouth one to another, as seekers were found, though there were, as indicated, a few small classes. The Bahá'ís were

not, in the usual sense, seeking to propagandize the Cause nor to proselytize or convert; indeed they were taught not to force their views on others, but when they came in contact with a real seeker, to offer the Message to that person as if "offering a gift to a king." And that was the way teaching was accomplished very successfully even if at that time the Bahá'ís themselves had only a limited knowledge of the Faith, that is, outer historical data; however, the gift of the Holy Spirit had given them an inner conviction which was strong, and deep, and real. To pass on as much as they could of the Message to others was certainly felt by all to be the first obligation, and those who lived through that period will never forget how intense was the longing to find seekers.

One of the most precious memories of those first years of pioneering was the longing of the few Bahá'ís themselves to gather together in little groups and discuss the mercy and bounty of God and the Glory of the New Day. Spiritual happiness was intense, and the difference between spiritual happiness and material happiness was so fully demonstrated that this joyous spirit was felt by attracted souls.

The friends believed so devoutly, so implicitly in God's

Revealed Word that they felt every one in the world who heard the Message should instantly accept the glorious teachings for they were as clear to them as the sun shining at midday. It never occurred to any one to question anything about the Manifestation; and it is not recorded either that any one ever thought it was a strange idea for God to send an authoritative Divine Prophet to the world again; He had done so many times through the ages; why should He not do so again, especially when the world so sorely needed a renewal of Faith, when humanity needed revivification? To quote 'Abdu'l-Bahá: "The Prophets of God have ever appeared in the ages of the past and will continue to appear throughout the ages of the future. . . . If we limit the number of His Appearances through His Prophets, then it is equal to limiting God Himself."

One thing was certain: these heroic pioneers knew that many

of the prophecies in all the Holy Books were fulfilled, and it was just as certain to them that many more prophecies would be fulfilled from time to time as the Cause progressed.

Soon new accessions to the Faith were almost a daily occurrence until the believers in and around Chicago were numbered by hundreds. Later many of these left the Faith, for when they found that the Cause of Bahá'u'lláh was a purely spiritual Cause, free from superstitions, imaginations and interpretations, they were disappointed. Some had imagined that they could retain their preconceived ideas, or perhaps they had a few fanciful thoughts, rather than factual and true spiritual interest; however, they soon found out that one must walk in the way of the Lord and that it was impossible to attain a spiritual victory in any other way.

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Number one in a series of notations on  
Bahá'í activity in North America from  
1893 to 1921.

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O Son of Spirit!  
With the joyful tidings of light I hail  
Thee: rejoice! To the court of holiness  
I summon thee; abide therein that thou  
Mayest live in peace for evermore.

—BAHÁ'U'LLÁH

## WITH OUR READERS

WE ARE always glad to receive letters from our readers with favorable or unfavorable reactions to articles in *World Order* or with suggestions for improvement in the magazine. Several letters have come to us in regard to statements which seem confusing in the article by Artemus Lamb in our November issue entitled, "Fulfillment of Mormon Prophecy," and which have given some a wrong impression in regard to Prophethood as understood by Bahá'ís. Since Mr. Lamb is now in South America and correspondence with him would be long delayed we take this means of making more clear the Bahá'í belief in regard to Prophethood and the mission of the Báb which we feel sure Mr. Lamb understands and accepts.

According to the Bahá'í teaching there are three spiritual realms or degrees of being: God, the Manifestations of Universal Prophethood, and man. The Manifestations of God appear approximately once in a thousand years and are the founders of the great revealed religions such as Judaism and Christianity.

The Báb was the Forerunner Who announced the coming of Bahá'u'lláh but He was also an independent Prophet or Manifestation of God. The words of 'Abdu'l-Bahá printed at the end of the article in question make this clear: "The Manifestations of Universal Prophethood Who appeared independently are, for example, Abraham, Moses, Christ, Muhammad, the Báb and Bahá'u'lláh." In the limitations of his brief article the Báb's station as Forerunner was em-

phasized by the author rather than this greater station of independent Prophethood.

It would seem plain that Joseph Smith made no claim to the station of Universal Prophethood and nothing in Mr. Lamb's article should be taken as indicating that Bahá'u'lláh believed that Joseph Smith ranked with the Báb either as independent Prophet or as Forerunner. The purpose of Joseph Smith, as Mr. Lamb points out in the first part of his article, was, it would seem, to warn people that the Christian Dispensation was drawing to a close, that the prophecies of the Old Testament and some in the New Testament were about to be fulfilled, and the intention of Mr. Lamb, we think, was to remind Mormons of these warnings and to ask them to investigate the Revelation of the Báb and Bahá'u'lláh as fulfillment of these prophecies.

During the first part of the nineteenth century there were others in the Christian world who were looking for events of great religious significance. William Miller, looking earnestly for the miraculous return of Christ, had thousands of followers and there were groups of like faith in England and other places. The light of the early dawn of the rising suns of the Báb and Bahá'u'lláh was illuminating the horizon at that time. Is it strange that spiritually sensitive souls caught some of the rays of light and were inspired to speak, to tell others and to warn them? Because the events which these seers foresaw did not happen in just the manner or

at the place expected their followers have ceased to look for the fulfillment of their prophecies. Mr. Lamb and all Bahá'ís would arouse the followers of Joseph Smith and all others to find in the lives and teachings of the Báb and Bahá'u'lláh the fulfillment of their highest hopes and the answer to the crying needs of all humanity today.

\* \* \*

'Abdu'l-Bahá's words concerning the meaning of Divine Security revealed on the occasion of the Titanic disaster come to us with renewed meaning in these days when all other security fails. This talk was given in Washington, D.C., and may be found in the book entitled *Promulgation of Universal Peace*.

George Townshend whose article, "The Mission of Bahá'u'lláh," appears in this issue is Canon of St. Patrick's Cathedral of the Church of England in Dublin and Archdeacon of Clonfert. This article was written as an introduction to Shoghi Effendi's recent book, *God Passes By* and emphasizes especially the appeal of Bahá'u'lláh and His Message to the Western mind and tells of the reception of His Message in the Christian world. Archdeacon Townshend has made other outstanding contributions to Bahá'í literature, notably two books, *The Promise of All Ages* and *The Heart of the Gospel*, besides short treatises and appreciations which have appeared in *World Order*, in several volumes of *The Bahá'í World* and in pamphlet form.

There is so much misinformation in the Christian world in regard to Muhammad and the teachings of Islám, the religion which He founded, that we are glad to print the article entitled, Islám. This is made up of

selections from the chapter on Islám in a book which Emeric Sala has written. This article will be continued in our March issue. Mr. Sala has been active in Bahá'í work for a number of years and a few years ago visited Shoghi Effendi at the Bahá'í headquarters in Haifa, Palestine, and traveled in Europe. His article, "Transition in World Economy," appeared in our May, 1939, issue, and an article on Venezuela in March, 1941. Mr. Sala's home is in Montreal, Canada.

In her editorial Mrs. Kirkpatrick shows that study of the Bahá'í Revelation is necessary for a true understanding of the Christian Bible.

We are planning to print from time to time articles which will make the reader familiar with many of our Bahá'í books which present different aspects of the Bahá'í Faith. This will help those who are new in the Bahá'í Faith to choose which books to read and buy. The first in this series is "Introductions to the Bahá'í Faith" by Elizabeth Hackley who briefly surveys books which are valuable as introduction to the Bahá'í teachings. Our readers will remember Miss Hackley as an occasional and always interesting contributor to these pages. Many have found her compilation of references suitable for Bahá'í Holy Days which ran through several numbers of volume IX helpful in arranging programs for these days. Her most recent article was "Unity Among Individuals" in the August, 1943 number. Miss Hackley is a member of the Urbana, Illinois, Spiritual Assembly.

Beatrice Irwin who contributes the poem, "Day of God," has traveled and lectured widely on various subjects as well as on Bahá'í subjects. Her contributions to *World Order* in-

clude both prose and poetry. In our February, 1943, issue appeared her article, "Brazil in Renaissance." Miss Irwin is now in California.

Arthur Dahl reviews the book, *The Predicament of Modern Man*, whose author, he points out, finds that mankind needs exactly what Bahá'u'lláh has brought to the world. Mr. Dahl has contributed several book reviews to our magazine and in our recent January number we printed an article by him entitled, "Steps Toward Post-War Cooperation," the first in a series called, "Formation of a World Society." Mr. Dahl is active in the Bahá'i Cause in Palo Alto, California.

We are beginning in this issue a series of sketches or notations by Mariam Haney which tell of the teaching of the Bahá'i Faith in the pioneer days of the Cause in the United States. Mrs. Haney wrote this story as one long article whose purpose was, she writes "to review briefly a few historic facts about teaching the Bahá'i Faith in the pioneer days of the Cause in America, rather than to resort to exhaustive research." The editors have separated this into thirteen brief stories which seem to be units in themselves. Mrs. Haney was herself among these pioneer teachers and one of the early pilgrims to 'Akka and was one who worked indefatigably in copying and distributing Bahá'i tablets and news items. For

many years she was one of the editors of the Bahá'i Magazine. Her home is in Washington, D. C.

In his article on tests Reginald King helps us to understand that our greatest development may often be a result of seeming calamity. Mr. King is known in the radio world as "The Vagabond Poet" and his poems have appeared in various magazines. One entitled "Virtuoso" appeared in *World Order*. He is a member of the Bahá'i National Radio Committee. Recently Mr. King has taken up his residence at Louhelen Ranch, Davison, Michigan.

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*Rounded Hours* is a book of poems by Gertrude W. Robinson, a sometime contributor to *World Order*, which has recently come to the desk. The originality, freshness of expression and delicate appreciation of nature found in these poems will make their appeal to all lovers of poetry. Some, such as "Wind," "To a Friend," "This Land of Ours," "Out of the Self," have an especial appeal to Bahá'ís, suggesting, as they do, the meaning of world conditions or the hope of their remedy. Others, such as "The Seeker" and "Search," touch on the needs of the individual soul. Some of Mrs. Robinson's contributions to *World Order* are to be found in this collection, but other of her poems which the magazine has printed are not in this collection.

—THE EDITORS

# WORLD ORDER

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## The Birth of the Bahá'í Revelation

SHOGHI EFFENDI

THE circumstances in which the Vehicle of this newborn Revelation, following with such swiftness that of the Báb, received the first intimations of His sublime mission recall, and indeed surpass in poignancy the soul-shaking experience of Moses when confronted by the Burning Bush in the wilderness of Sinai; of Zoroaster when awakened to His mission by a succession of seven visions; of Jesus when coming out of the waters of the Jordan He saw the heavens opened and the Holy Ghost descend like a dove and light upon Him; of Muhammad when in the Cave of Hira, outside of the holy city of Mecca, the voice of Gabriel bade Him "*cry in the name of Thy Lord*"; and of the Báb when in a dream He approached the bleeding head of the Imám Ḥusayn, and, quaffing the blood that dripped from his lacerated throat, awoke to find Himself

the chosen recipient of the outpouring grace of the Almighty.

What, we may well inquire at this juncture, were the nature and implications of that Revelation which, manifesting itself so soon after the Declaration of the Báb, abolished, at one stroke, the Dispensation which that Faith had so newly proclaimed, and upheld, with such vehemence and force, the Divine authority of its Author? What, we may well pause to consider, were the claims of Him Who, Himself a disciple of the Báb, had, at such an early stage, regarded Himself as empowered to abrogate the Law identified with His beloved Master? What, we may further reflect, could be the relationship between the religious Systems established before Him and His own Revelation—a Revelation which, flowing out, in that extremely perilous hour, from His travailing soul, pierced the

gloom that had settled upon that pestilential pit, and, bursting through its walls, and propagating itself as far as the ends of the earth, infused into the entire body of mankind its boundless potentialities, and is now under our very eyes, shaping the course of human society?

He Who in such dramatic circumstances was made to sustain the overpowering weight of so glorious a Mission was none other than the One Whom posterity will acclaim, and Whom innumerable followers already recognize, as the Judge, the Law-giver and Redeemer of all mankind, as the Organizer of the entire planet, as the Unifier of the children of men, as the Inaugurator of the long-awaited millennium, as the Originator of a new "Universal Cycle," as the Establisher of the Most Great Peace, as the Fountain of the Most Great Justice, as the Proclaimer of the coming of age of the entire human race, as the Creator of a new World Order, and as the Inspirer and Founder of a world civilization.

To Israel He was neither more nor less than the incarnation of the "Everlasting Father," the "Lord of Hosts" come down "with ten thousands of saints"; to Christendom Christ returned "in the glory of the Father," to Shí'ah Islám the return of the

Imám Husayn; to Sunní Islám the descent of the "Spirit of God" (Jesus Christ); to the Zoroastrians the promised Sháh-Bahrám; to the Hindus the reincarnation of Krishna; to the Buddhists the fifth Buddha.

In the name He bore He combined those of the Imám Husayn, the most illustrious of the successors of the Apostle of God—the brightest "star" shining in the "crown" mentioned in the Revelation of St. John—and of the Imám 'Alí, the Commander of the Faithful, the second of the two "witnesses" extolled in that same Book. He was formally designated Bahá'u'lláh, an appellation specifically recorded in the Persian Bayán, signifying at once the glory, the light and the splendor of God, and was styled the "Lord of Lords," the "Most Great Name," the "Ancient Beauty," the "Pen of the Most High," the "Hidden Name," the "Preserved Treasure," "He Whom God will make manifest," the "Most Great Light," the "All-Highest Horizon," the "Most Great Ocean," the "Supreme Heaven," the "Pre-Existent Root," the "Self-Subsistent," the "Day-Star of the Universe," the "Great Announcement," the "Speaker on Sinai," the "Sifter of Men," the "Wrongs One of the World," the "Desire of the Nations," the

"Lord of the Covenant," the "Tree beyond which there is no passing." He derived His descent, on the one hand, from Abraham (the Father of the Faithful) through his wife Katurah, and on the other from Zoroaster, as well as from Yazdigird, the last king of the Sásáníyán dynasty. He was moreover a descendant of Jesse, and belonged, through His father, Mírzá Buzurg—a nobleman closely associated with the ministerial circles of the Court of Fath-'Alí Sháh—to one of the most ancient and renowned families of Mázindarán.

To Him Isaiah, the greatest of the Jewish prophets, had alluded as the "Glory of the Lord," the "Everlasting Father," the "Prince of Peace," the "Wonderful," the "Counsellor," the "Rod come forth out of the stem of Jesse" and the "Branch grown out of His roots," Who "shall be established upon the throne of David," Who "will come with strong hand," Who "shall judge among the nations," Who "shall smite the earth with the rod of His mouth, and with the breath of His lips slay the wicked," and Who "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Of Him David had sung in his Psalms, acclaiming Him as the "Lord of Hosts" and the "King of Glory."

To Him Haggai had referred as the "Desire of all nations," and Zachariah as the "Branch" Who "shall grow up out of His place," and "shall build the Temple of the Lord." Ezekiel had extolled Him as the "Lord" Who "shall be king over all the earth," while to His day Joel and Zephaniah had both referred as the "day of Jehovah," the latter describing it as "a day of wrath, a day of trouble and distress, a day of waste-ness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." His Day Ezekiel and Daniel, had, more over, both acclaimed as the "day of the Lord," and Malachi described as "the great and dreadful day of the Lord" when "the Sun of Righteousness" will "arise, with healing in His wings," whilst Daniel had pronounced His advent as signalizing the end of the "abomination that maketh desolate."

To His Dispensation the sacred books of the followers of Zoroaster had referred as that in which the sun must needs be brought to a standstill for no less than one whole month. To Him Zoroaster must have alluded when, according to tradition, He foretold that a period of three thousand years of conflict and

contention must needs precede the advent of the World-Savior Sháh-Bahrám, Who would triumph over Ahriman and usher in an era of blessedness and peace.

He alone is meant by the prophecy attributed to Gautama Buddha Himself, that "*a Buddha named Maitreya, the Buddha of universal fellowship*" should, in the fullness of time, arise and reveal "*His boundless glory*." To him the Bhagavad-Gita of the Hindus had referred as the "*Most Great Spirit*," the "*Tenth Avatar*," the *Immaculate Manifestation of Krishna*."

To Him Jesus Christ had referred as the "*Prince of this world*," as the "*Comforter*" Who will "*reprove the world of sin, and of righteousness, and judgment*," as the "*Spirit of Truth*" Who "*will guide you into all truth*," Who "*shall not speak of Himself, but whatsoever He shall hear, that shall He speak*," as the "*Lord of the Vineyard*," and as the "*Son of Man*" Who "*shall come in the glory of His Father*" "*in the clouds of heaven with power and great glory*," with "*all the holy angels*" about Him, and "*all nations*" gathered before His throne. To Him the Author of the Apocalypse had alluded as the "*Glory of God*," as "*Alpha and Omega*," "*the Beginning and the End*," "*the*

*First and the Last.*" Identifying His Revelation with the "*third woe*," He, moreover, had extolled His Law as "*a new heaven and a new earth*," as the "*Tabernacle of God*," as the "*Holy City*," as the "*New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband*." To His Day Jesus Christ Himself had referred as "*the regeneration when the Son of Man shall sit in the throne of His glory*." To the hour of His advent St. Paul had alluded as the hour of the "*last trump*," the "*trump of God*," whilst St. Peter had spoken of it as the "*Day of God*, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." His Day he, furthermore, had described as "*the times of refreshing*," "*the times of restitution of all things, which God hath spoken by the mouth of His holy Prophets since the world began*."

To Him Muḥammad, the Apostle of God, had alluded in His Book as the "*Great Announcement*," and declared His Day to be the Day whereon "*God*" will "*come down*" "*overshadowed with clouds*," the Day whereon "*thy Lord shall come and the angels rank on rank*," and "*The Spirit shall arise and the angels shall be ranged in order*." His advent He, in that Book, in a

súrih said to have been termed by Him "*the heart of the Qur'án*," had foreshadowed as that of the "*third*" Messenger, sent down to "*strengthen*" the two who preceded Him. To His Day He, in the pages of that same Book, had paid a glowing tribute, glorifying it as the "*Great Day*," the "*Last Day*," the "*Day of God*," the "*Day of Judgment*," the "*Day of Reckoning*," the "*Day of Mutual Deceit*," the "*Day of Severing*," the "*Day of Sighing*," the "*Day of Meeting*," the Day "*when the Decree shall be accomplished*," the Day whereon the second "*Trumpet blast*" will be sounded, the "*Day when mankind shall stand before the Lord of the world*," and "*all shall come to Him in humble guise*," the Day when "*thou shalt see the mountains, which thou thinkest so firm, pass away with the passing of a cloud*," the Day "*wherein account shall be taken*," "*the approaching Day, when men's hearts shall rise up, choking them, into their throats*," the Day when "*all that are in the heavens and all that are on the earth shall be terror-stricken, save him whom God pleaseth to deliver*," the Day whereon "*every sucking woman shall forsake her sucking babe, and every woman that hath a burden in her womb shall cast her burden*," the Day "*when the earth shall shine with*

*the light of her Lord, and the Book shall be set, and the Prophets shall be brought up, and the witnesses; and judgment shall be given between them with equity; and none shall be wronged.*"

The plenitude of His glory the Apostle of God had, moreover, as attested by Bahá'u'lláh Himself, compared to the "*full moon on its fourteenth night*." His station the Imám 'Alí, the Commander of the Faithful, had, according to the same testimony, identified with "*Him Who conversed with Moses from the Burning Bush on Sinai*." To the transcendent character of His mission the Imám Husayn had, again according to Bahá'u'lláh, borne witness as a "*Revelation whose Revealer will be He Who revealed*" the Apostle of God Himself.

About Him Shaykh Ahmaid-i-Ahsá'i, the herald of the Bábí Dispensation, who had foreshadowed the "*strange happenings*" that would transpire "*between the years sixty and sixty-seven*," and had categorically affirmed the inevitability of His Revelation had, as previously mentioned, written the following: "*The Mystery of this Cause must needs be made manifest, and the Secret of this Message must needs be divulged. I can say no more, I can appoint no*

time. His Cause will be made known after Hín (68)" (i.e., after a while).

Siyyid Kázim-i-Rashtí, Shaykh Ahmad's disciple and successor, had likewise written: "The Qá'im must needs be put to death. After He has been slain the world will have attained the age of eighteen." In his Sharh-i-Qaṣídý-i-Lámíyyih he had even alluded to the name "Bahá." Furthermore, to his disciples, as his days drew to a close, he had significantly declared: "Verily, I say, after the Qá'im the Qayyúm will be made manifest. For when the star of the former has set the sun of the beauty of Husayn will rise and illuminate the whole world. Then will be unfolded in all its glory the 'Mystery' and the 'Secret' spoken of by Shaykh Ahmad. . . . To have attained unto that Day of Days is to have attained unto the crowning glory of past generations, and one goodly deed performed in that age is equal to the pious worship of countless centuries."

The Báb had no less significantly extolled Him as the "*Essence of Being*," as the "*Remnant of God*," as the "*Omnipotent Master*," as the "*Crimson, all-encompassing Light*," as "*Lord of the visible and invisible*," as the "*sole Object of all previous Revelations, including The Revelation of the Qá'im*

*Himself.*" He had formally designated Him as "*He Whom God shall make manifest*," had alluded to Him as the "*Abbá Horizon*" wherein He Himself lived and dwelt, had specifically recorded His title, and eulogized His "*Order*" in His best-known work, the Persian Bayán, had disclosed His name through His allusion to the "*Son of 'Alí, a true and undoubted Leader of men*," had, repeatedly, orally and in writing, fixed, beyond the shadow of a doubt, the time of His Revelation, and warned His followers lest "*the Bayán and all that hath been revealed therein*" should "*shut them out as by a veil*" from Him. He had, moreover, declared that He was the "*first servant to believe in Him*," that He bore Him allegiance "*before all things were created*," that "*no allusion*" of His "*could allude unto Him*," that '*the year-old germ that holdeth within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of the whole of the Bayán*.'" He had, moreover, clearly asserted that He had "*covenanted with all created things*" concerning Him Whom God shall manifest ere the covenant concerning His own mission had been established. He had readily acknowledged that He was but "*a letter*" of

that "Most Mighty Book," "a dew-drop" from that "Limitless Ocean," that His Revelation was "only a leaf amongst the leaves of His Paradise," that "all that hath been exalted in the Bayán" was but "a ring" upon His own hand, and He Himself "a ring upon the hand of Him Whom God shall make manifest," Who, "turneth it as He pleaseth, for whatsoever He pleaseth, and through whatsoever He pleaseth." He had unmistakably declared that He had "sacrificed" Himself "wholly" for Him, that He had "consented to be cursed" for His sake, and to have "yearned for naught but martyrdom" in the path of His love. Finally, He had unequivocally prophesied: "Today the Bayán is in the stage of seed; at the beginning of the manifestation of Him Whom God shall make manifest its ultimate perfection will become apparent." "Ere nine will have elapsed from the inception of this Cause the realities of the created things will not be made manifest. All that thou hast as yet seen is but the stage from the moist germ until We clothed it with flesh. Be patient until thou beholdest a new creation. Say: Blessed, therefore, be God, the Most Excellent of Makers!"

"He around Whom the Point of the Bayán (Báb) hath revolved is come" is Bahá'u'lláh's

confirmatory testimony to the inconceivable greatness and pre-eminent character of His own Revelation. "If all who are in heaven and on earth," He moreover affirms. "be invested in this day with the powers and attributes destined for the Letters of the Bayán, whose station is ten thousand times more glorious than that of the Letters of the Qur'anic Dispensation, and if they one and all should, swift as the twinkling of an eye, hesitate to recognize My Revelation, they shall be accounted, in the sight of God, of those that have gone astray, and regarded as 'Letters of Negation.'" "Powerful is He, the King of Divine might," He, alluding to Himself in the Kitáb-i-Íqán, asserts, "to extinguish with one letter of His wondrous words, the breath of life in the whole of the Bayán and the people thereof, and with one letter bestow upon them a new and everlasting life, and cause them to arise and speed out of the sepulchers of their vain and selfish desires." "This," He furthermore declares, "is the king of days," the "Day of God Himself," the "Day which shall never be followed by night," the "Springtime which autumn will never overtake," "the eye to past ages and centuries," for which "the soul of every Prophet of God, of every Divine Messenger,

*hath thirsted,” for which “all the divers kindreds of the earth have yearned,” through which “God hath proved the hearts of the entire company of His Messengers and Prophets, and beyond them those that stand guard over His sacred and invisible Sanctuary, the inmates of the Celestial Pavilion and dwellers of the Tabernacle of Glory.” “In this most mighty Revelation,” He moreover, states, “all the Dispensations of the past have attained their highest, their final consummation.” And again: “None among the Manifestations of old, except to a prescribed degree, hath ever completely apprehended the nature of this Revelation.” Referring to His own station He declares: “But for Him no Divine Messenger would have been invested with the Robe of Prophethood, nor would any of the sacred Scriptures have been revealed.”*

And last but not least is ‘Abdu’l-Bahá’s own tribute to the transcendent character of the Revelation identified with His Father: “Centuries, nay ages, must pass away, ere the Day-Star of Truth shineth again in its mid-summer splendor, or appeareth once more in the radiance of its vernal glory.” “The mere contemplation of the Dispensation inaugurated by the Blessed Beauty,” He furthermore affirms,

“would have sufficed to overwhelm the saints of bygone ages—saints who longed to partake for one moment of its great glory.” “Concerning the Manifestations that will come down in the future ‘in the shadows of the clouds,’ know verily,” is His significant statement, “that in so far as their relation to the source of their inspiration is concerned they are under the shadow of the Ancient Beauty. In their relation, however, to the age in which they appear, each and every one of them ‘doeth whatsoever He willeth.’” And finally stands this, His illuminating explanation, setting forth conclusively the true relationship between the Revelation of Bahá’u’lláh and that of the Báb: “*The Revelation of the Báb may be likened to the sun, its station corresponding to the first sign of the Zodiac—the sign of Aries — which the sun enters at the vernal equinox. The station of Bahá’u’lláh’s Revelation, on the other hand, is represented by the sign Leo, the sun’s mid-summer and highest station.* By this is meant that this holy Dispensation is illumined with the light of the Sun of Truth shining from its most exalted station, and in the plentitude of its resplendency, its heat and glory.”

To attempt an exhaustive survey of the prophetic references

to Bahá'u'lláh's Revelation would indeed be an impossible task. To this the pen of Bahá'u'lláh Himself bears witness: "*All Divine Books and Scriptures have predicted and announced unto men the advent of the Most Great Revelation. None can adequately recount the verses recorded in the Books of former ages which forecast this supreme Bounty, this most mighty Bestowal.*"

In conclusion of this theme, I feel, it should be stated that the Revelation identified with Bahá'u'lláh abrogates unconditionally all the Dispensations gone before it, upholds uncompromisingly the eternal verities they enshrine, recognizes firmly and absolutely the Divine origin of their Authors, preserves inviolate the sanctity of their authentic Scriptures, disclaims any intention of lowering the status of their Founders or of abating the spiritual ideals they inculcate, clarifies and correlates their functions, reaffirms their common, their unchangeable and fundamental purpose, reconciles their seemingly divergent claims and doctrines, readily and gratefully recognizes their respective contributions to the gradual unfoldment of one Divine Revelation, unhesitatingly acknowledges itself to be but one link in the chain of continually progressive Revelations, supplements their

teachings with such laws and ordinances as conform to the imperative needs, and are dictated by the growing receptivity, of a fast evolving and constantly changing society, and proclaims its readiness and ability to fuse and incorporate the contending sects and factions into which they have fallen into a universal Fellowship, functioning within the framework, and in accordance with the precepts, of a divinely conceived, a world-unifying, a world-redeeming Order.

A Revelation, hailed as the promise and crowning glory of past ages and centuries, as the consummation of all the Dispensations within the Adamic Cycle, inaugurating an era of at least a thousand years' duration, and a cycle destined to last no less than five thousand centuries, signalizing the end of the Prophetic Era and the beginning of the Era of Fulfillment, unsurpassed alike in the duration of its Author's ministry and the fecundity and splendor of His mission—such a Revelation was, as already noted, born amidst the darkness of a subterranean dungeon in Tíhrán — an abominable pit that had once served as a reservoir of water for one of the public baths of the city. Wrapped in its stygian gloom, breathing its fetid air, numbed by its humid and icy atmosphere,

His feet in stocks, His neck weighed down by a mighty chain, surrounded by criminals and miscreants of the worst order, oppressed by the consciousness of the terrible blot that had stained the fair name of His beloved Faith, painfully aware of the dire distress that had overtaken its champions, and of the grave dangers that faced the remnant of its followers—at so critical an hour and under such appalling circumstances the “*Most Great Spirit*,” as designated by Himself, and symbolized in the Zoroastrian, the Mosaic, the Christian, and Muhammadan Dispensations by the Sacred Fire, the Burning Bush, the Dove and the Angel Gabriel respectively, descended upon, and revealed itself, personated by a “*Maiden*,” to the agonized soul of Bahá’u’lláh.

“*One night in a dream,*” He Himself, calling to mind, in the evening of His life, the first stirrings of God’s Revelation within His soul, has written, “*these exalted words were heard on every side: ‘Verily, We shall render Thee victorious by Thyself and by Thy pen. Grieve Thou not for that which hath befallen Thee, neither be Thou afraid, for Thou art in safety. Ere long will God raise up the treasures of the earth—men who will aid Thee through Thyself*

*and through Thy Name, where-with God hath revived the hearts of such as have recognized Him.’*” In another passage He describes, briefly and graphically, the impact of the onrushing force of the Divine Summons upon His entire being—an experience vividly recalling the vision of God that caused Moses to fall in a swoon, and the voice of Gabriel which plunged Muhammad into such consternation that, hurrying to the shelter of His home, He bade His wife, Khadíjih, envelop Him in His mantle. “*During the days I lay in the prison of Tíhrán,*” are His own memorable words, “*though the galling weight of the chains and the stench-filled air allowed Me but little sleep, still in those infrequent moments of slumber I felt as if something flowed from the crown of My head over My breast, even as a mighty torrent that precipitateth itself upon the earth from the summit of a lofty mountain. Every limb of My body would, as a result, be set afire. At such moments My tongue recited what no man could bear to hear.*”

In His Súratu'l-Haykal (the Súrih of the Temple) He thus describes those breathless moments when the Maiden, symbolizing the “*Most Great Spirit*” proclaimed His mission to the entire creation: “*While engulfed*

*in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden—the embodiment of the remembrance of the name of My Lord—suspended in the air before Me. So rejoiced was she in her very soul that her countenance shone with the ornament of the good-pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men. She was imparting to both My inward and outer being tidings which rejoiced My soul, and the souls of God's honored servants. Pointing with her finger unto My head, she addressed all who are in heaven and all who are on earth, saying: 'By God! This is the Best-Beloved of the worlds, and yet ye comprehend not. This is the Beauty of God amongst you, and the power of His sovereignty within you, could ye but understand. This is the Mystery of God and His Treasure, the Cause of God and His glory unto all who are in the kingdoms of Revelation and of creation, if ye be of them that perceive.'"*

In His Epistle to Násiri'd-Dín Sháh, His royal adversary, revealed at the height of the proclamation of His Message, occur these passages which shed fur-

ther light on the Divine origin of His mission: "*O King! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And he bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow. . . . This is but a leaf which the winds of the will of Thy Lord, the Almighty, the All-Praised, have stirred. . . . His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people. I was indeed as one dead when His behest was uttered. The hand of the will of Thy Lord, the Compassionate, the Merciful, transformed Me.*" "*By My Life!*" He asserts in another Tablet, "*Not of Mine own volition have I revealed Myself, but God, of His own choosing, hath manifested Me.*" And again: "*Whenever I chose to hold My peace and be still, lo, the Voice of the Holy Spirit, standing on My right hand, aroused Me, and the Most Great Spirit appeared before My face, and Gabriel overshadowed Me, and the Spirit of Glory stirred within My bosom, bidding Me arise and*

*break My silence.”*

Such were the circumstances in which the Sun of Truth arose in the city of Tíhrán — a city which, by reason of so rare a privilege conferred upon it, had been glorified by the Báb as the “*Holy Land*,” and surnamed by Bahá’u’lláh “*the Mother of the world*,” the “*Dayspring of Light*,” the “*Dawning-Place of the signs of the Lord*,” the “*Source of the joy of all mankind*.” The first dawnings of that Light of peerless splendor had, as already described, broken in the city of Shíráz. The rim of that Orb had now appeared above the horizon of the Síyáh-Chál of Tíhrán. Its rays were to burst forth, a decade later, in Baghdád, piercing the clouds which immediately after its rise in those somber surroundings obscured its splendor. It was destined to mount to its zenith in the far-away city of Adrianoople, and ultimately to set in the immediate vicinity of the fortress-town of ‘Akká.

The process whereby the effulgence of so dazzling a Revelation was unfolded to the eyes of men was of necessity slow and gradual. The first intimation which its Bearer received did not synchronize with, nor was it followed immediately by, a dis-

closure of its character to either His own companions or His kindred. A period of no less than ten years had to elapse ere its far-reaching implications could be directly divulged to even those who had been intimately associated with Him — a period of great spiritual ferment, during which the Recipient of so weighty a Message restlessly anticipated the hour at which He could unburden His heavily laden soul, so replete with the potent energies released by God’s nascent Revelation. All He did, in the course of this pre-ordained interval, was to hint, in veiled and allegorical language, in epistles, commentaries, prayers and treatises, which He was moved to reveal, that the Báb’s promise had already been fulfilled, and that He Himself was the One Who had been chosen to redeem it. A few of His fellow-disciples, distinguished by their sagacity, and their personal attachment and devotion to Him, perceived the radiance of the as yet unrevealed glory that had flooded His soul, and would have, but for His restraining influence, divulged His secret and proclaimed it far and wide.

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Excerpt from *God Passes By*, Shoghi Effendi.

# Islám

EMERIC SALA

## *Part Two*

### ISLÁM LED THE WORLD IN SCIENCE AND ART

SIX centuries before Columbus could prove the earth to be round, Muslim mathematicians of Kufa established its circumference at twenty-four thousand miles. It can no longer be disputed that the Crusaders who went East to punish the "heathen" Muslims returned with a course of instruction in civilization. The first university of Europe was established by the Muslims. Indeed, how often do we recall the origin of our university professors' black gown in the Arabic Kaftan? From the eighth to the tenth century Bagh-dád was the world's most civilized city. Its streets were paved and illumined, and owned elaborate waterworks; while pigs were still roaming the dark and muddy streets of London and Paris. The university of Bagh-dád was endowed with over three million dollars and had an attendance of six thousand students.

For four centuries Arabic was the international language of knowledge. Many Christians studied this language between the eighth and eleventh centuries and

attended Muslim universities. Aristotle and Plato were re-discovered by Muslim scholars who translated many Greek manuscripts into Arabic. Algebra and astronomy were expanded by the Muslims. They are the originators of modern chemistry, meteorology and geography. One Muslim travelled for forty years collecting mineralogical specimens, while another scholar made botanical observations over the entire Muslim world. They had a passion for intellectual pursuits. The first known telescope was built for a Muslim caliph. Without the Arabic decimal system modern science and business would be impossible. Muslim surgeons were the first to dissect the human body, which was forbidden to Christians by the Church.

Many of our finest cotton fabrics like muslin, damask, and cambric were originated by the Muslims. Damascus swords and Toledo blades are still renowned. Sugar, coffee, rice, cherries and other fruits, reached the European table because of the Arabs. One of the greatest contributions of Islám to the Western World is the art of

papermaking, which they transmitted from China, and without which printing and universal education would have been impossible.

"The ninth century was essentially a Muslim century. To be sure, intellectual work did not cease in other countries; far from it; but the activity of the Muslim scholars and men of science was overwhelmingly superior. They were the real standard bearers of civilization in those days. . . . The overwhelming superiority of Muslim culture continued to be felt throughout the tenth century. Indeed, it was felt more strongly than ever, not only because the foremost men of science were Muslims, but also because cultural influences are essentially cumulative. . . . To be sure, other languages, such as Latin, Greek, or Hebrew were also used by scholars, but the works written in those languages contained nothing new. . . . All the new discoveries and the new thoughts were published in Arabic. Strangely enough, the language of the Qur'an had thus become the international vehicle of scientific progress." (George Sarton, *Introduction to the History of Science*, Vol. I.) Arabic, which before Muhammad had only a tribal significance, became a world language. The desire of

every Muslim to perform the pilgrimage to Mecca brought together scholars from the most distant countries, and thus scientific knowledge rapidly spread and new discoveries were easily exchanged in all parts of Islám.

While Christian Europe was enveloped in darkness and gloom, overshadowed by ecclesiastical intolerance, Muhammad, the founder of an independent religion, established a civilization which our historians have as yet not satisfactorily explained. Sarton, referring to Islám, admits that "The creation of a new civilization of international and encyclopaedic magnitude within less than two centuries is something than we can describe, but not completely explain. . . . It was the most creative movement of the Middle Ages down to the thirteenth century." While the Christian world was burning alive those who dared to question established dogmas, Islám encouraged free thought and developed the experimental method, which is the foundation of modern science. Before Muhammad men dared not experiment, for fear of "evil" spirits. By destroying the ikons Muhammad dealt a mortal blow to many superstitions and elemental fears of his time, and prepared the field for scientific inquiry. He said: "Science is the remedy for the in-

firmities of ignorance, a comforting beacon in the light of injustice." Further historians might, by implication, recognize as an essential foundation stone of our modern world the famous statement of Muḥammad: "The ink of the scholar is more holy than the blood of the martyr". Knowledge of reading and writing became a universal accomplishment. All Muḥammadans read in the Qur'án that ignorance is the greatest poverty, that a mind without education is like a brave man without arms, and that knowledge increases the honor of princes and brings men of low degree into the palaces of kings. "The day on which I have learned nothing is no part of my life" is an oft-quoted Arab saying.

The Muslims were kind and tolerant to their non-Muslim subjects. Under their patronage many important works in Arabic were published by Christians, Jews and Sabaeans. Down to the twelfth century Arabic was the philosophic and scientific language of the Jews. The greatest Jewish treatise of the Middle Ages was written by Maimonides in Arabic.

Christianity was slow in recognizing Islám as the source of the Renaissance. Through the impact of Islamic scholarship, mainly in Sicily and Spain, Eu-

rope became civilized. "Let us compare the two civilizations," said Seignobos in his *Histoire de la Civilisation au Moyen Age*, which in the eleventh century divided the Ancient World. "In the West — miserable little cities, peasant's huts and great fortresses—a country always troubled by war, where one could not travel ten leagues without running the risk of being robbed; and in the Orient — Constantinople, Cairo, Damascus, Bagh-dád — all cities of the 'Arabian Nights,' with their marble palaces, their workshops, their schools, their bazaars, their villages and with the incessant movement of merchants who traveled in peace from Spain to Persia. There is no doubt that the Mussulman and Byzantine worlds were richer, better policed, better lighted than the western world. In the eleventh century these two worlds began to become acquainted; the barbarous Christians came into contact with the civilized Musslmans in two ways — by war and by commerce. And by contact with the Orientals the Occidentals became civilized."

#### THE QUR'ÁN AND ITS TEACHING

Just as the Old and New Testament are the most important and most widely read books in the Christian World, the Qur'án rep-

resents the most important event to a world of almost three hundred million Muslims. It is doubtful if Muhammad could read or write, since his sayings were recorded by his followers on palm-leaves, skins and bones. His magnificent style testifies to the source of his inspiration. "The Qurán is written in the rhetorical style and, as Arabic literature, has never been equalled." (E. H. Palmer, *Sacred Books of the East*.) Its voice is pure, of a pristine beauty and an elevated character. "The genius of his language invested his message with poetic majesty. There is a necessary rhythm in the very structure of it which echoes alike from mosque and synagogue and cathedral." (G. G. Atkins and G. S. Braden, *Procession of the Gods*.) The Qurán was until 1844 the last revealed book of a religion of faith, the last authority for devotion and good works. It taught certainty of God and His Will and obedience thereto under all conditions.

"Righteousness is not that ye turn your faces toward the east or the west, but righteousness is belief in God, and the last day and the Angels, and the Book, and the prophets, and giving of wealth for His love to kindred, and orphans, and the poor, and the son of the road, and beggars,

and those in captivity; steadfastness in prayer, and in giving alms; and in surety of their covenant; and the patience in poverty, and distress, and in time of violence; these are they who are true, and these are those who fear." (Qurán, Sura II 170.) That God is one, and the art of self-forgetfulness is the message of the Qurán. "No man is a true believer, unless he desireth for his brother that which he desireth for himself" is taken from the Qurán though it would fit the Bible. Charity is not less known to Islám than to Christianity. "A man's true wealth hereafter," said Muhammad, "is the good he does in this world to his fellowmen." Muhammad never questioned the authority of the Jewish or Christian Scriptures. "We believe in God," says the second chapter of the Qurán, "and that which hath been sent down unto Abraham and Ishmael, and Isaac and Jacob, and that which was delivered unto Moses and Jesus, we make no distinction between any of them, and to God we are resigned."

The Bible and the Qurán are more similar than unlike to each other. What Christian would hesitate to read the following prayer taken from the Qurán: "O Lord, grant to me the love of Thee; grant that I may love those that love Thee; grant that I may

do the deed that may win Thy love; make Thy love to be dearer to me than self, family or than wealth." Muslims pray five times a day, at regular intervals, which explains perhaps their peace of mind. During the month of Ramadan men and women, rich or poor, refrain from food or drink from sunrise to sunset. Fasting must have accomplished some social leveling in a world where so many went hungry all year round. The rich fasting for one month out of love for their Creator could not help but be charitable to the destitute during the remaining months of the year. It is also known that most Muslims paid annually the voluntary poor tax of two and a half per cent of the capital value of all their earthly possessions.

Muhammad laid down very strict laws for cleanliness. The description of an English writer's visit to a Muslim village is interesting to quote: "He became tremendously impressed with the cleanliness of the Malays as compared with the filthiness of the pagans, and reflected that no other religion, with the exception of Judaism, had taught the poorer classes the law of cleanliness, so essential to dwellers in hot countries." (Owen Rutter, *Triumphant Pilgrimage*.)

#### WOMEN IN ISLÁM

Polygamy was very common

in primitive societies. Frequent wars, excess of women and their usefulness as laborers established polygamy amongst pastoral and agricultural people. In the time of Muhammad polygamy or concubinage were universally practiced. Moses did not impose any limit on the number of wives for one man. Only later did the Talmud counsel that a man should have no more wives than he could properly maintain. Not until the eleventh century A.D. was polygamy prohibited amongst the Jews. An Athenian could have as many wives as he wanted, and a high-caste Brahmin, even today, can marry all the wives he chooses. The Roman State gave legal sanction to the institution of concubinage, and so did China until as recently as 1931.

Christ did not forbid the universal practice of polygamy. Concubinage was sanctioned by the Synod of Toledo in 400 A.D., and was not suppressed until the fifth Lateran Council in 1516. Early Christian emperors, nobles and priests were known as polygamous. Charlemagne, amongst other Merovingian kings, had two wives and several concubines. Centuries later Philip of Hesse and Frederick William I of Prussia entered bigamous marriages with the sanction of the Lutheran Church. After the dev-

astating Thirty Years' War the population was so greatly reduced that in 1650 the Kreistag at Nuremberg passed a resolution allowing every man to marry two women. Even St. Augustine could not find a plurality of wives so reprehensible, for he declared that polygamy was not a crime where it was legally practiced. German reformers of the sixteenth century are known to have approved of a second or third wife simultaneously with the first, if the latter remained without issue.

Muhammad did not invent polygamy but actually restricted it, by limiting a man's wives to four. In his time the position of women was very much inferior to what it is today. A Hebrew father could sell his daughter as a minor, and in case of his death his sons could dispose of her at their pleasure. Among pagan Arabs, women counted as an integral part of man's estate and were trained and disposed of by father or husband as any other chattel. The Arabs were known to have buried their infant daughters alive, a practice which Muhammad denounced under very severe penalties. To such people Muhammad taught respect for women by saying: "The best of you are those who are best to their wives. To acquire knowledge is an equal

duty of man and woman. . . . Woman is a queen in her own house." Under Muslim code a woman is not her husband's possession and enjoys rights as an independent human being. She has equal rights in court, can sell or dispose of her properties without the consent of her husband, can sue, and has a definite share in inheritance, privileges which Western women have been enjoying only since the turn of this century.

Those who blame Muhammad for polygamy should remember that for twenty-five years he was married to his first wife, Khadijah, and only after her death, when he was over fifty, did he accept several wives, as was the local and almost universal custom at that time. Ameer Ali explains that he married the widow Sauda, for instance, because according to custom marriage was the only means by which he could protect and help her. On other occasions Muhammad concluded marriage to unite two warring tribes.

The conviction is gradually forcing itself on many Muslims and students of the Qur'an that Muhammad actually advocated monogamy, for he said: "You may marry two, three, or four wives, but not more, but if you cannot deal equitably and justly with all, you shall marry only

one." As it is not likely that a man can be equally just to several wives, Muhammad's hope for the eventual establishment of monogamy is certain. The subsequent evolution of the status of Islamic women bears this out. Contrary to popular belief, Muslims usually have only one wife, and seldom more than two. A Muslim may take a second wife at the older wife's suggestion, who having given birth to several children and needing help, chooses for her husband another wife, rather than see him having promiscuous affairs with other women. The young wife is subservient to the first one, who directs the household. This system protected Muslim spinisters from frustration and poverty, which is one of the causes of prostitution in the Western world.

#### CONCLUSION

That Islám, like Christianity, was one of the most powerful influences for good in the history of civilization can no longer be denied. Regardless of color, race or wealth it enrolled into a brotherhood those who believed: "There is no God but God and Muhammad is His Prophet." It abolished idolatry and infanticide, taught good manners to barbarians, protected the orphans, treated slaves with consideration, prohibited intoxicating drinks, and released one of the greatest forces in history. That it drew its line of toleration otherwise than the Europeans did not make it less tolerant. The British were not more tolerant of widow-burning in India than the Muslims to the worship of idols. It is true that Islám drew the sword, but so did the Christians who participated in the massacre of the Huguenots, the slaughter of the Irish Catholics, the Inquisition and the annihilation of the Incas and Aztecs.

Islám was bound to weaken and decline, as did all the other religions that preceded it. The life-cycle of every great religion passes through the inevitable stages of birth, adolescence, maturity and old age. Islám was no exception. Bitter controversies over succession divided it into the Shí'ih and the Sunní sects. Too much luxury in a hot climate combined with an increasing laxity toward a religion that was not easy to follow, eventually undermined the moral fibre of these Semitic races and, as they had never recovered from the Crusades and the Mongol invasion, decadence was inevitable.

Before its fall, however, Islám made three major contributions to civilization. First, it created a nation-state, guaranteeing freedom of worship and equal rights

for all before the law. Second, it developed the experimental method in science, which was unknown to the Greeks. And its third contribution is the history of Islám itself, perhaps the most remarkable example of the influence of religion on civilization.

Islám reminded a world, otherwise apt to forget, that God is real, that He manifests His Powers in different times and in different degrees according to the capacity of the people to whom He speaks. No man short of divine assistance could have accomplished in a hostile world the mission which was Muhammad's. Though the man of Mecca did not say the last word on the question of prophetic religion, his record bears witness to the creative spirit latent in more than one religion.

The greatest contribution of Moses consists in the conception of law and order, without which Western civilization could never have had its beginning. The

Gospel of Jesus Christ will remain immortal for having given the refining influences of love and companionship to an un-integrated society and thus made life more bearable. Muhammed went a step farther by uniting into a harmonious community tribes of various ethnical origin, and with the experimental method in science supplied the means for our modern nation-states and empires.

After all our civilization is based not only on the ten commandments of Moses. Were it so, we would have to call it Jewish. To call our civilization Christian is also historically inaccurate. It is up to future historians to prove to a generation less biased than our own, that the formative influences of our Western civilization are not only Hebrew and Christian but also Muhammadan.

Bahá'u'lláh is taking humanity a step still farther and is contributing a new pattern-value to the civilization to come.

Unlike the Dispensation of Christ, unlike the Dispensation of Muhammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution of their task. . . . Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify, and fulfill them. . . .

—SHOCHI EFFENDI

## How Civilizations Die

THE swift movement of world events from 1919 to 1939 brought humanity to that stage in the destruction of a long historic cycle when inner incompatibility, prejudice, fear and ambition seize upon the instruments of civilization and employ the terms of political and economic policy in order to render to violence its supreme expression. The trend became fixed and irrevocable. Failing to yield itself to the divine Will, human will became victim to that frenzy which is the more sinister because it is no longer primitive excitement but the crystallization of implacable formulas of collective power. The individual consciousness is not scaled to such vast areas of experience. Spiritually little men raise up artificial formulas to serve as substitutes for the essential truths uttered by the Prophet as He walks among men.

The condition was defined by these words in a cablegram from Shoghi Effendi received in America August 30, 1939; "Shades (of) night, descending (upon) imperilled humanity, inexorably deepening." Dark, encircling

night, witnessing the setting of all the illumined heavenly bodies which had brought light to mankind in the past, hopeless of any new dawn, the state in which man learns that he must confront his own ignorance and his own evil!

What more can the civilized man do for himself and for others when the ends, the issues and the plans of existence have been seized from his grasp by Caesar and his legions? What more can the loyal follower of a sectarian creed accomplish for himself, his church or his neighbors when the ancestral world which the creed might have fitted is utterly abandoned, an empty house fallen to decay? How long can the stronger, cleverer few hope to fish in troubled waters when the hurricane engulfs even the dry land and dashes ships of steel against houses of stone? "(The) long-predicted world-encircling conflagration, essential pre-requisite (to) world unification, (is) inexorably moving to its appointed climax," Shoghi Effendi cabled a few months later, in 1940.

Immersed in such a vast movement of destiny, knowing that in

this crisis there is no escape by migration, discovery, even by conquest and seizure, the Bahá'í at moments turns back to significant pictures by which human feeling attempts to grasp the meaning of times, people and civilizations. One of these pictures reveals the image of an inhuman god, enthroned by a powerful priesthood high above the people, his belly a smoking fire, his worship the sacrifice of children torn from their mothers' arms. Another uncovers the rising waters of the great flood, inch by inch submerging every safety and every stronghold which mankind has built for protection against its foes. One sees, finally, the Figure of the Holy One walking on earth, asserting truth and love against every human argument and condition, the miracle of history, shepherding the lowly and sincere into His Kingdom, judging and condemning the cruel, the truthless, the deniers.

Never in all recorded time has a destined destruction of civilization been stayed by any of the institutions, secular or religious, through which the civilization has developed to the degree of external glory and inner decay. All that has fed upon the civilization and exploited the weakness of its peoples, all that has attained in-

fluence and power for its own ends, all that depends directly or indirectly upon its injustice, goes down with the collapse of the civilization as parasites go down with the dying tree. For wars and revolutions to come, there must be a succession of awful prior defeats in the world of the soul. There must be abdications of truth and righteousness, there must be prostitutions of public privilege and power, there must be accommodations entered into with despoilers of the people. One by one the mighty walls raised by the people of faith must be undermined by creed, ceremony and policy before the hosts of the destroyers can enter the city gates. The work of evil goes on unchecked and unnoticed when leaders are busy in disputes concerning the priorities of institutional religion. At last the process culminates in necessity to uphold immoral public policy in the guise of programs for crisis. At last, having abandoned voluntary effort to remain true to the Faith of God, it becomes imperative for the multitudes to perform what their faith had originally condemned. Definitions of necessity are a last vain effort of man to remain rational when he has betrayed the true aim and function of reason.

No concentration of social

force nor combination of moribund institutions can restore the youthful vigor and integrity that have been lost. The spirit creates the social institutions needed for accomplishing tasks concerned with the development of one historic era. When the tool has done its work, and different instruments are needed, the institutions are destroyed by that same spirit, which then is engaged in creating new and more effective tools. But faith is the capacity to live positively in and through conditions which to the denier seem to be utterly irreconcilable and mutually exclusive. The beginnings and the ends of all things on earth are matters of faith. The tenderest love which the Prophet can convey, and the violence of war itself, can to the man of faith be one mystery.

The outcome of the trend when the power of destruction is manifest discloses the true nature of the prevalent human qualities and attitudes. Destruction is never merely the expression of one evil party in relation to another innocent party, for the outcome rests upon prior indifference and non-action as much as upon explosive ambition. The passive unwillingness of a great body of cultured, humane and civilized people in many countries to exert themselves sufficiently to establish either justice

for their own poor or collective security for all nations, weak or powerful, provided the opportunity for the active forces to work. Those who build an anvil may deny having built the hammer, but in action the anvil and the hammer are one instrument and one function. That is why, in a time like the present, there can be so much apparent good and so much innocence, such wonderful virtues and such heroic suffering. Praiseworthy in relation to ethical standards of the past, they nevertheless did not suffice to stay the hand of the great destroyers. The eventual outcome of events is their condemnation.

But destruction itself is part of that larger order whose dynamic form is growth. The Bahá'ís find in their Faith complete assurance that this outer darkness will end and the light of spiritual knowledge cover the earth. By the elimination of the social patterns, which have become agencies of destruction, and the refutation of the human loyalties which serve to organize and perpetuate prejudice of race, creed, class and nation, the creative spirit sent down through Bahá'u'lláh will gradually disclose its own world pattern and establish it with the authority of truth and discipline in the hearts of men. —H. H.

## RACE AND MAN

*Book Review*

MAYE HARVEY GIFT

**R**ACE AND MAN, the fruit of several years' research, was among the Bahá'í publications to appear during the Centenary Year of this world-wide Faith and its fiftieth year in the United States of North America. The compilation as originally conceived dealt only with the white and colored problem. However, when Shoghi Effendi, Guardian of the Bahá'í Faith, pointed out the importance of the American Indian, the Jewish and Eskimo minorities of the Western Hemisphere, the manuscript was revised accordingly. In its final form its value to students of race relations is considerably enhanced.

The scope and spirit of the volume may be glimpsed by thumbing through its pages. The foreword reads like this:

"It is with belief in the essential and indestructible oneness of the human race, and with confidence that the age of trial and decision through which the world is passing is a prelude to a universal era of brotherhood in all human affairs, that this compilation has been prepared.

"In Section I the words of scientists, sociologists and educators have been arranged to present the problem of race relations in this modern world, and the solution as great thinkers envision them. . . . In section II the Bahá'í Teachings are given according to a similar pattern. . . . Here we find the oneness of

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*Race and Man*, by Maye Harvey Gift and Alice Simmons Cox. Bahá'í Publishing Committee, 1944.

mankind revealed as the underlying truth of man's relationship with man, and unity in diversity expressed as one great aspect of this truth as it must appear in the new world society to emerge after this present agony. . . . Here we find emphasized, not only the urgency of the problem of race prejudice and hatred, but also the necessity of solving it through a spirit of unity and love,—a spirit that must find expression through definite institutions of a social order designed for the good of all mankind."

The Introduction furnishes sufficient background material and historical perspective for the fullest appreciation of the body of quotations. It presents the highlights of the past quarter of a century of Bahá'í activities in the United States, unfolding through the stages of race amity conventions and dinners into race unity as an integral feature of Bahá'í community life.

"The day for speaking of 'race unity,'" it points out, "has merged into the day for proclaiming 'race unity.' Gestures of tolerance and goodwill which leave their participants free to go back to the old divisive attitudes, institutions and activities, are no longer sufficient to meet the world's pressing needs. They solve no problems. Recognition of the oneness of the human race is the next and inevitable step. It is a new spiritual level which recreates the individual and his whole social fabric. Prejudice is transmuted into appreciation, lines of separation dissolve into avenues of

association and cooperation. . . . Unity involves no loss of distinctive attributes; on the contrary, its life-imparting power invests the individual with widened horizons enriched by hitherto unsuspected potentialities of all his fellow-men. Uniformity can come only from blind imitation of out-moded standards."

The ideals and accomplishments of the Bahá'í Faith outlined in the introductory pages "present no isolated phenomenon. They are related to and form an integral part of the whole pattern of human culture unfolding throughout the ages." The brief survey of history given shows that the great civilizations—Jewish, Zoroastrian, Buddhist, Christian and Muhammadan—have sprung from the impetus imparted by a unique spiritual genius, the Prophet of the age.

The coming world order cannot be made up of a conglomeration of mutually exclusive and conflicting man-made formulae. The new world order will be the expanding expression of spiritual truth in social forms suited to twentieth century needs and aspirations. Facing, as we do today, the inadequacy of nationhood, the widest unity society has so far attained, the unifying of all peoples is the inescapable and culminating step in human progress.

"It is as simple in solution as the integrating of tribes, city, state and nations in the past. It is as difficult, on the other hand, as lifting the human soul from its selfish animal motivations into spiritual consciousness and a new morality. For the problem is always a moral and spiritual one." "Cycle after cycle of progress has altered the size and special character of social units, until now modern material and in-

tellectual development has opened an era of world-wide intercourse and interdependence. But the spiritual virtues are the same. . . . Human oneness, which man first learned to apply in small groups, begins to operate as the universal law it actually is, to include all mankind. . . ."

The paged outline prepares the reader for the comprehensive range of material quoted from some ninety leaders of scientific thought. The fallacy of basic racial differences is exploded. The importance of the modern race problem is shown not only in its relation to the minorities considered, but to America and to the world at large. Suggestions for uplifting and unifying the races are listed, and specific solutions, such as cultural pluralism, racial nationalism and unity in diversity are evaluated. And finally, America's responsibility for world leadership in unifying the races is acknowledged.

The soundness of the method used is evident in the conception of science and religion as the two wings of human uplift. 'Abdu'l-Bahá, after showing religion and science to be the measure of human understanding, with no real contradiction between these two aspects of Truth, says:

"When religion, shorn of its superstitions, traditions and unintelligent dogmas, shows its conformity with science, there will be a great cleansing force in the world, which will sweep before it all wars, disagreements, discords and struggles—and then will mankind be united in the power of the love of God."

The Spiritual Section begins with the teachings available in Jewish, Christian and Islamic sacred writings as evidence that former Prophets have recognized men as brothers under one God. The rest is devoted

to the Bahá'í sacred writings proclaiming that the accomplishment of human oneness is destined for this age; that it will result in the establishment of the Kingdom of God on earth as the form of human society, and calling for vigorous action to bring Bahá'u'lláh's program to a speedy realization.

The compilation closes with a detailed biographical and bibliographical section.

The following extract from the pen of Louis Gregory serves to connect the scientific and spiritual sections of the compilation. After quoting from Du Bois' famed Litany of Atlanta:

"Bewildered are we and passion tost, mad with the madness of a mobbed and mocked and murdered people; straining at the armposts of Thy Throne. . . . Tell us the plan; give us the sign; whisper—speak, call, great God, show us the way and point us the path!" Mr. Gregory continues, "Heaven and earth heard

that piercing cry, uttered by one, echoed by millions. Earth and Heaven answered. The chivalry of the South shook off its indifference for a better acquaintance with its black neighbors, and to inaugurate a campaign of education against mob rule. Heaven's answer, no less specific, brought . . . 'Abdu'l-Bahá, the Servant of God, who appeared in 1912 before the National Association for the Advancement of the Colored people . . . and briefly unfolded to them the program of God for human relief. It was a message from the living God upon Whom they had called. . . . They received both the message and the messenger with joyous acclaim, but in the hurly-burly, soon forgot. . . .

"This Most Great Reconstruction which the majestic Revelation of Bahá'u'lláh brings to view, is not black or white or yellow or brown or red, yet all of these. It is the power of divine outpouring and endless perfections for mankind."

### NAW-RÚZ

*Elizabeth Hackley*

The reawakening of life;  
The peace that conquers selfish strife;  
The hope that rises strong and free,  
Born of faith and love for Thee;  
The faith that spirit will avail  
Within my life, and will prevail  
Among the struggling sons of earth:  
All these are symbols of rebirth,  
Are signs of Thy dear guidance, Lord,  
As Thy great love, the mystic cord,  
Draws us from winter's grief and fear  
Into the springtime of the year.

## THE LIGHT OF LIFE

*Vinson Brown*

Down in the darkness my mind was struggling;  
The shadows of gloom were surging around me.  
Lord, I saw You as far off light on a hill,  
And my soul cried for You as a child cries for its mother.

Once I thought I could walk alone like a rogue elephant.  
Proud I was in the pride of mind and my knowledge.  
Science was my god and the laws of science.  
"This is enough," I said, "to guide a man on right pathways.  
What more does a mature man need than scientific laws?  
There is nothing beyond the grave save only darkness."

Yet foolish was I in my talk of wisdom,  
As a deer is foolish who beards the tiger,  
As a rabbit is foolish who rests on the coils of a serpent.

Deceived was I by my own pride of knowledge.  
There are dark places in the mind, unfathomed depths,  
Shadows that cover explosive destruction.  
Those who are most intelligent, most sensitive,  
Can be touched with disaster more quickly,  
As a flame catches in a roll of celluloid,  
As a fire runs through dry grass in summer.

Lord, I woke one day in the greatest darkness,  
Alone with the terrible aloneness of the blind.  
Stripped from me was the shield of science,  
Naked my soul before the terror of the unknown.

Then I rose from the dust to come to Thee.  
But pitiful were my struggles through ignorance.  
I read from holy books, but my mind cried out:  
"How can I believe these things that are written?  
Are they not contrary to science and reason?"

But You sent Your light to me  
And I saw it shining afar in the darkness  
Like a lighthouse guiding a ship through utter storm.

The obstacles were swept away from my eyes.  
I saw the truth as a mirror reflects all before it.  
Lord, Your love has found me out in my path of error.  
It has destroyed the fear that stalked my nights.  
It has made of me a whole man, standing upright.  
No thanks I can give would pay for this miracle.

## WITH OUR READERS

THE following story from Edmonton, Alberta, Canada, seems a fitting supplement in actual experience to Emeric Sala's article on Islám which is completed in this issue. The story is adapted and condensed from the words of the writer:

A few weeks ago we Bahá'ís in this northwestern city of Edmonton together with the charming teacher who was visiting us at that time, were guests of the Moslems who reside here. If the home to which we were invited had of its own accord come to life and opened its arms to receive us we could not have felt more welcome. Many of the Moslems were present when we arrived and on all their faces was an intense look of wanting us and of anticipation to hear what our speaker had to tell them.

The speaker could not have been awarded more complete attention and when she mentioned different places and experiences in the Holy Land the gentle nodding of heads told eloquently of well remembered incidents in their own lives while living in distant lands. They would have had her continue far into the night, had it been possible, and when she concluded such an ovation was given that I am sure she will long remember. Then followed question after question and our speaker used great wisdom in showing conclusively the high place accorded the Prophet Muhammad by the Bahá'í Faith and in drawing to their attention the fact that Bahá'ís fully realize the wealth of scientific and artistic knowledge and discov-

eries that followed the spread of the Muhamadan religion.

While the men talked and discussed with members of the Bahá'í group, the lovely, dark haired Syrian ladies filled their position as hostesses. At least three different types of delicacies had been prepared for the guests. So many delectable edibles I had not seen since war pointed its gloomy finger in our direction. And how reluctant they all were to have us go and how urgent that we come again soon, individually or together.

In these days of necessarily rigid gas rationing one no longer expects or even hopes for a ride home. Not so with these open hearted and generous people. Had it been their last gallon I feel sure they would have gladly contributed it for not one of us walked or resorted to the trolley but were literally piled in layers in the only available car, that of our host.

It was a remark made by one of the younger Moslem girls that struck us all forcibly. She said never had she been so surprised as when she walked into her father's living room and saw that these guests of his were obviously of Anglo-Saxon origin. Such a thing just did not happen. In fact when this young lady had been a student at one of our specialized colleges she had been asked whether or not she were heathen. Why then, she wished to know, should these Bahá'ís come and not only treat them as equals but like them, too? It was a pleasure to explain just why it was so and a bond

of friendship began to grow. As a sign of the sincere friendliness of this group of Moslems we Bahá'ís have been offered the use of the hall below the Mosque at any time.

What a proof this experience is that if we as Bahá'ís cultivate the friendship and trust of other races and creeds and in return wholeheartedly give them ours, and if we can show them, too, that we have no wish to exploit either their beliefs or their prophets, surely this age of terrific religious disunity will gradually disappear of its own sheer disability to nourish itself.

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"The Birth of the Bahá'í Revelation," our leading article this month, is taken from Chapter VI in *God Passes By*. Never before has man been allowed such an intimate picture of how Divine Revelation comes to the chosen Revealер as is given in this chapter, much of it recorded in Bahá'u'lláh's own words. One is moved to ask, Is man worthy of this bounty? Yet, can anyone read this chapter and doubt that God has spoken once more to man?

Our constant readers are familiar with this book by Shoghi Effendi. In our January issue we published Horace Holley's summary of the book and in previous issues we have published chapters one and two and Archdeacon Townshend's introduction to the book. It is available from the Bahá'í Publishing Committee.

The section entitled "Islám" concludes the article begun in our February issue. The two sections are excerpts from the manuscript of a book by Emeric Sala entitled *A Supranational Community*. Religious prejudice, especially that between Christians and Moslems is largely due to ignorance and tradition. His-

torical facts such as those presented by Mr. Sala should do much to help us rid ourselves of these prejudices. Mr. Sala's home is in Montreal where, we understand he conducts an import business. He serves the Bahá'í Cause in many ways there and in other places.

In his editorial "How Civilizations Die" Horace Holley adds further illumination to the subject.

Maye Harvey Gift in writing of *Race and Man* contributes the third in our series of surveys of Bahá'í literature. Mrs. Gift and Mrs. Cox collaborated in the painstaking task of compiling this valuable book and Mrs. Gift's modesty has prevented her from giving sufficient praise to the book. Here is well illustrated the Bahá'í principle that humanity needs two wings with which to advance and that we may think of science as one wing and religion as the other. Mrs. Gift has contributed many articles to *World Order* and serves the Faith in many ways in Peoria, Illinois, her home city.

A new contributor to *World Order* is Vinson Brown whose poem, "The Light of Life" is sent by the author with the hope it might be of benefit to some other soul who is struggling for light. It was when the writer was passing through a crisis in his life that he learned of the Bahá'í Faith. Mr. Brown became a declared Bahá'í just before his induction into the army.

Elizabeth Hackley, whose poem, "Naw-Rúz" appears in this number, contributes both prose and poetry to *World Order*. Her review of introductory books to the Bahá'í Faith was in our February issue.

The index for volume ten completes this issue. Our April number will begin volume eleven.

# INDEX

## WORLD ORDER

VOLUME TEN, APRIL, 1944—MARCH, 1945

### TITLES

'Abdu'l-Bahá: in America, by Marzieh Gail, 110

America: The Destiny of, by William Kenneth Christian, 67; and the Most Great Peace, by Rowland Estall, 99

American Bahá'í Community, The Growth of the, by Marion Holley, 194

Americas, The Meeting of the, 1. Cosmic Mission of the Americas, by Philip Leonard Green, 79; 2. Bahá'u'lláh's Gift to Latin America, by Octavio Illescas, 85; 3. The Awakening of Latin America, by Mrs. Stuart W. French, 87

Answer, World! Poem, by Angela Morgan, 178

Assemblies, Primer for Bahá'í, by Marzieh Gail, 208

Awakening, Spiritual, Editorial, by Gertrude K. Henning, 315

Báb: Farewell Address to the Letters of the Living, The, 36; Utterances of the, 39; Captivity in Adhirbáyján, by Shoghi Effendi, 43; A Personal Impression of, by Dr. Cormick, 65; Commemoration of the Declaration of, 183

Bábí Revelation, The Birth of the, by Shoghi Effendi, 1

Bahá': Faith, Introductions to, by Elizabeth Hackley, 347; The Beginnings of, in America, by Mariam Haney, 355; The Birth of the, by Shoghi Effendi, 361

Bahá'u'lláh's Tribute to the Báb, 35

Bible: A World, Editorial, by Horace Holley, 251; Understanding the, Editorial, by Bertha Hyde Kirkpatrick, 344

Carnival Is Over, The, Poem, by Sylvia Margolis, 130

Centenary: Bahá'í, Banquet, Editorial, by Gertrude K. Henning, 137; The Chairman's Introductory Remarks, by Albert R. Windust, 139; Radio Program, 154; Articles in World Order Magazine, 293

Christ, The Second Coming of, by 'Abdu'l-Bahá, 41

Civilizations, How, Die, Editorial, by Horace Holley, 381

Communion With the Infinite, by Horace Holley, 217

Crisis of Our Age, The, Book Review, by Garreta Busey, 162

Dawn, Poem, by Florence W. Mayberry, 230

Dispensation, The New, by 'Abdu'l-Bahá, 306

Dreamers We Want, Poem, by Sylvia Margolis, 346

Etchings, by Amy Brady Dwelly, 325

Example, His Heavenly, Editorial, by Horace Holley, 63

Faith Must Stand, Poem, by Clara Edmunds-Hemingway, 244

Friend, A Bahá'í, Poem, by Mary A. McClenen, 189

God: The Day of, Frontispiece, by Bahá'u'lláh, 33; The Gifts of, Editorial, by Bertha Hyde Kirkpatrick, 190; The Beloved of, by Abdu'l-Bahá, 257; Equal Before, Editorial, by Garreta Busey, 280; God Passes By, a Summary, by Horace Holley, 297; The day of, Poem, by Beatrice Irwin, 349

Heaven, A New, Editorial, by Garreta Busey, 123

Hills, Unto the, Poem, by Clara E. Hill, 207

House of Worship; A Universal, I. Its Construction, by Allen B. McDaniel, 73; 2. Its Significance, by Carl Scheffler, 75; The Architect's Design, by Earl H. Reed, 105; Dedication of the Bahá'í, 179

Human Development, The Purpose of, Book Review, by Arthur Dahl, 220

Humanity: The Oneness of, by William Kenneth Christian, 92; One,—One Religion, a Symposium, by Edgar Lee Hewitt and E. Lenore Morris, 233

Illimani—"Condor of Silver," Poem, by Flora Emily Hottis, 292

Inter-American Fellowship, The Spirit of, by Loulie A. Mathews, 120

Islám: Part One, 338; Part Two, 373; by Emeric Sala

Jew, Tablet to a, by 'Abdu'l-Bahá, 224

Letter of the Living, Poem, by Alice Simons Cox, 250

Light of Life, The, Poem, by Vinson Brown, 387

Love and Justice, by Erna Schmidt, 317

Man: of Today, The, Poem, by Edwinna Powell Clifford, 305; The Predicament of Modern, Book Review, by Arthur Dahl, 350

Mankind, The Races of, Book Review, by Arthur Dahl, 192

Mexican Community, by Florence De Bell Keemer, 165

Mission, The, of Bahá'u'lláh, by G. Townshend, 332

Mormon Prophecy, The Fulfillment of, by Artemus Lamb, 258

Naw-Rúz, Poem, by Elizabeth Hackley, 386

Ordinances, Bahá'í, by Garreta Busey, 254

Orient and Occident—1844, Editorial, by Bertha Hyde Kirkpatrick, 90

Peace: World's, Dedication to the, Editorial, by Garreta Busey, 18; A Highway to Enduring, by David S. Ruhe, 282

Pioneering at Home, by Marguerite True, 289

Post-War Cooperation, Steps Toward, by Arthur Dahl, 320

Prayer of Desperation, Editorial, by Bertha Hyde Kirkpatrick, 215

Race and Man, Book Review, by Maye Harvey Gift, 384

Radio Symposium, A, 225

Religion: The Oneness of, by Mrs. Charles Reed Bishop, 131; Comes Again to Mankind, by Dorothy Baker, 169; Renewal of, by H. M. Manji, 201

Ridván, Feast of, References, 30

Security, Divine, by 'Abdu'l-Bahá, 329

Severance, Poem, by Gretchen Westervelt, 354

Soul: Does Soul Survive Body?, by Louis G. Gregory, 265

Tests, by Reginald King, 353

Thanksgiving, by William Kenneth Christian, 245

Unity, The Call to, by Marion Holley and Shirley Warde, 275

With Our Readers, by Bertha Hyde Kirkpatrick, 31, 71, 104, 135, 167, 199, 231, 263, 327, 358, 388

World: A-Coming, New, by Bertha Hyde Kirkpatrick, 28; The, in Transformation, by Horace Holley, 271

World Democracy and the Races, by Robert W. Kenney, 21

World Unity: Social Basis of, by Elsie Austin, 125; Religious Foundations of, by Raymond Frank Piper, 141; A Radio Program for, 247

## AUTHORS

'Abdu'l-Bahá, The Second Coming of Christ, 41; Tablet to a Jew, 224; The Beloved of God, 257; The New Dispensation, 306; Divine Security, 329

Austin, Elsie, Social Basis of World Unity, 125

Báb, Farewell Address to the Letters of the Living, 36; Utterances of the, 39

Bahá'u'lláh, The Day of God, 33; Tribute to the Báb, 35

Baker, Dorothy, Religion Comes Again to Mankind, 169

Bishop, Mrs. Charles Reed, The Oneness of Religion, 131

Brown, Vinson, The Light of Life, Poem, 387

Busey, Garreta, Dedication to the World's Peace, 18; A New Heaven, 123; The Crisis of Our Age, 162; Bahá'í Ordinances, 254; Equal Before God, 280

Christian, William Kenneth, The Destiny of America, 67; The Oneness of Humanity, 92; Thanksgiving, 245

Clifford, Edwinna Powell, The Man of Today, Poem, 305

Cormick, Dr., A Personal Impression of the Báb, 65

Cox, Alice Simmons, Letter of the Living, Poem, 250

Dahl, Arthur, The Races of Mankind, 192; The Purpose of Human Development, 220; Steps Toward Post-War Cooperation, 320; The Predicament of Modern Man, 350

Dwelly, Amy Brady, Etchings, 325

Estall, Rowland, America and the Most Great Peace, 99

French, Mrs. Stuart W., The Meeting of the Americas—The Awakening of Latin America, 87

Gail, Marzieh 'Abdu'l-Bahá in America, 110; Primer for Bahá'í Assemblies, 208

Gift, Maye Harvey, Race and Man, 384

Green, Philip Leonard, The Meeting of the Americas—Cosmic Mission of the Americas, 79

Gregory, Louis G., Does Soul Survive Body?, 265

Hackley, Elizabeth, Introductions to the Bahá'í Faith, 347; Naw-Rúz, Poem, 386

Haney, Mariam, The Beginnings of Bahá'í Activity in America, 355

Hemingway, Edmunds, Clara, Faith Must Stand, Poem, 244

Henning, Gertrude K., Bahá'í Centenary Banquet, 137; Spiritual Awakening, 315

Hewett, Edgar Lee, One Humanity—One Religion, 233

Hill, Clara E., Unto the Hills, Poem, 207

Holley, Horace, His Heavenly Example, 63; Communion With the Infinite, 217; A World Bible, 251; The World in Transformation, 271; God Passes By, 297; How Civilizations Die, 381

Holley, Marion, The Growth of the American Bahá'í Community, 194; The Call to Unity, 275

Hottis, Flora Emily, Illimani—"Condor of Silver," Poem, 292

Illescas, Octavio, The Meeting of the Americas—Bahá'u'lláh's Gift to Latin America, 85

Irwin, Beatrice, The Day of God, Poem, 349

Keemer, Florence De Bell, Mexican Community, 165

Kenney, Robert W., World Democracy and the Races, 21

King, Reginald, Tests, 353

Kirkpatrick, Bertha Hyde, New World A-Coming, 28; 1844—Orient and Occident, 90; The Gifts of God, 190; Prayer of Desperation, 215; Understanding the Bible, 344; With Our Readers, 31, 71, 104, 135, 167, 199, 231, 263, 295, 327, 358, 388

Lamb, Artemus, The Fulfillment of Mormon Prophecy, 258

Manji, H. M., Renewal of Religion, 201

Margolis, Sylvia, The Carnival Is Over, Poem, 130; Dreamers We Want, Poem, 346

Mathews, Loulie A., The Spirit of Inter-American Fellowship, 120

Mayberry, Florence V., Dawn, Poem, 230

McClenen, Mary A., A Bahá'í Friend, Poem, 189

McDaniel, Allen B., A Universal House of Worship—Its Construction, 73

Morgan, Angela, Answer, World!, Poem, 178

Morris, E. Lenore, One Humanity—One Religion, 240

Piper, Raymond Frank, Religious Foundations of World Unity, 141

Reed, Earl H., The Architect's Design, 105

Ruhe, David S., A Highway to Enduring Peace, 282

Sala, Emeric, Islám, Part One, 338; Part Two, 373

Scheffler, Carl, A Universal House of Worship—Its Significance, 75

Schmidt, Erna, Love and Justice, 317

Shoghi Effendi, The Birth of the Bábí Revelation, I; The Báb's Captivity in Adhirbayján, 43; The Birth of the Bahá'í Revelation, 361

Townshend, G., The Mission of Bahá'u'lláh, 332

True, Marguerite, Pioneering at Home, 289

Warde, Shirley, The Call to Unity, 275

Westervelt, Gretchen, Severance, Poem, 354

Windust, Albert R., Banquet Chairman's Introductory Remarks, 139